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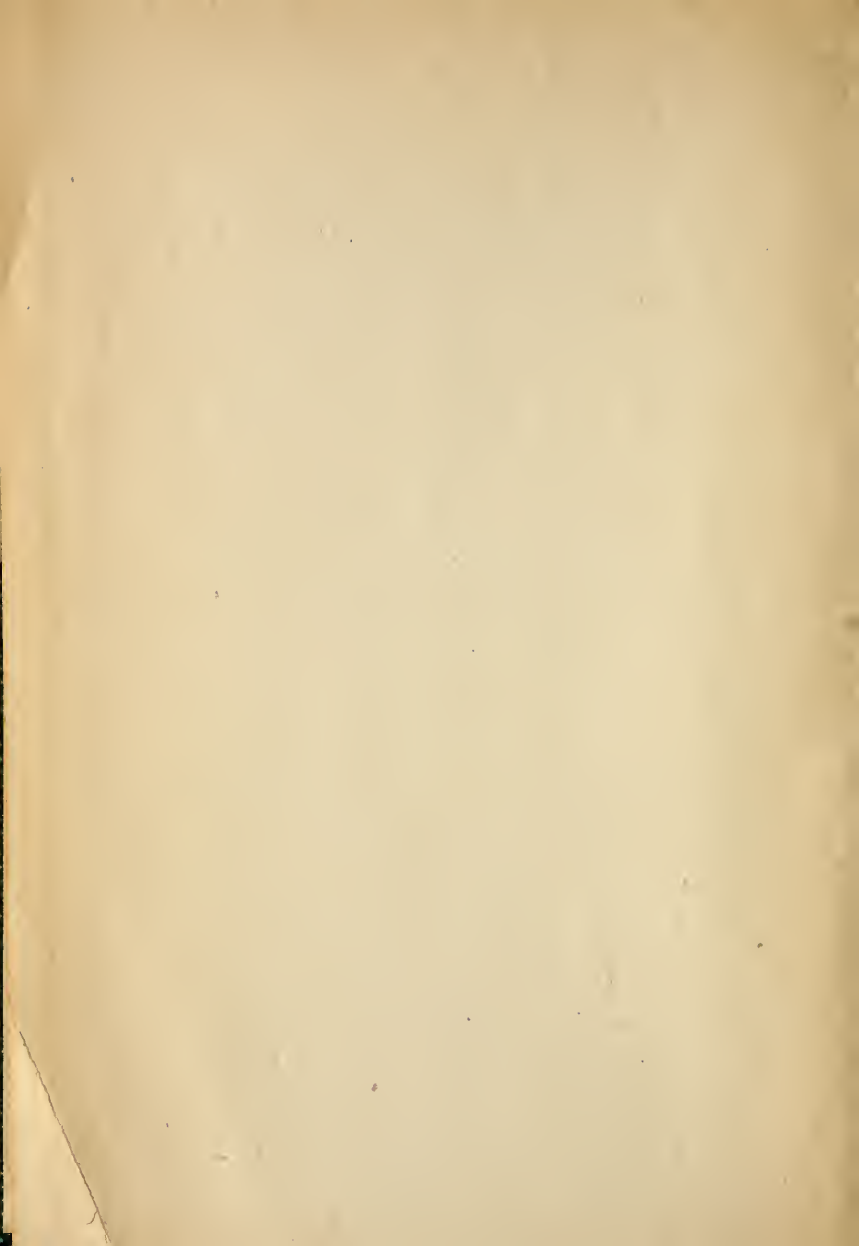
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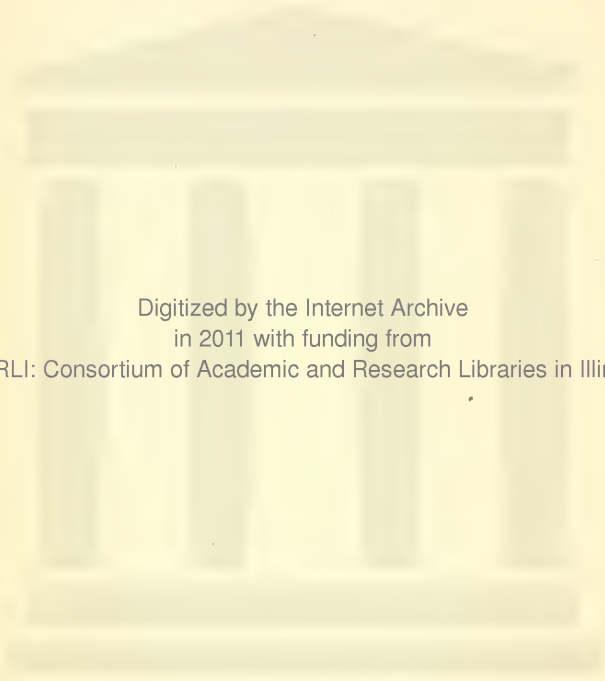
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Campbell Institute Bulletin

VOLUME 14

OCTOBER, 1917

NUMBER 1

AMERICA AND HER ALLIES

By Washington Gladden

TUNE: MATERNA

O land of lands, my Fatherland, the beautiful, the free
All lands and shores to freedom dear are ever dear to thee;
All sons of Freedom hail thy name, and wait thy word of
 might,
While round the world the lists are joined for liberty and light.

Hail sons of France, old comrades dear! Hail Britons brave and
 true!

Hail Belgian martyrs ringed with flame! Slavs fired with visions
 new!

Italian lovers mailed with light! Dark brothers from Japan!
From East to West all lands are kin who live for God and man.

Here endeth war! Our bands are sworn! Now dawns the better hour
When lust of blood shall cease to rule, when Peace shall come with
 power;

We front the fiend that rends our race and fills our homes with
 gloom!

We break his scepter, spurn his crown, and nail him in his tomb!

Now, hands all around, our troth we plight to rid the world of lies,
To fill all hearts with truth and trust and willing sacrifice;
To free all lands from hate and spite and fear from strand to
 strand;

To make all nations neighbors and the world one Fatherland!

The Congregationalist.

Editorial Notes

The Institute is advertised by its loving friends. At the state convention in Illinois the *Christian Standard*, containing the Institute membership list of 1915, was in every pew. This produced no other sensation than a conception of the solid character of our membership. During the convention three men sought membership and since the convention two more have applied. There is every reason to believe that this year will be the greatest year we have ever had for membership gains. Our only precaution should be that we secure men who sympathize with the aims and purposes of the organization.

The world has never had such a demand for constructive scholarship as now. Already English writers are offering their suggestions with regard to the reconstruction of the world after the war. Those who read Mr. Hill's page in *THE BULLETIN* this month will realize the nature of the problem. This reconstruction must go on not only in the field of international politics and economics, but in almost every phase of human life. Can we doubt that religion is to undergo change, or that the church will need to change its methods quite radically?

Our difficulty is that so many men continue to speak a message after its usefulness has ceased. Few are preaching a belated pacificism which was only useful when the world was at peace. Can we doubt that some will breathe out a war-like spirit after peace is declared? The note after the war will be conciliation. For the religious man, there will be a peculiar opportunity to preach the message of Christian Union. The war will bring a new emphasis on the philanthropic service to be rendered by the church. The new seriousness coming into the world ought to enable the preacher to strike the deeper notes in his message.

After reading the stimulating article by C. J. Armstrong in this issue on the Confessional, we had the feeling that protestant ministers needed some guidance in performing this service. The Episcopalian rectors of the high church persuasion now have a manual adapted from Romanism. This might contain some help but not a great deal. Whether the minister wants to be or not, he becomes father confessor to a great many people. It is in the confessional that religion is directly applied to life. Most of

us need to think through the principles involved in such a process.

Chamber of History

ROSCOE R. HILL

For the fifth consecutive year the writer is honored with the position of editor of the Chamber of History. The Work has been enjoyable through the years and the writer anticipates the pleasure of another year of Institute activity. He also cherishes the hope that the monthly sketches may be interesting and profitable to the readers of *THE BULLETIN*.

The new year's work finds the world still engaged in titanic struggle and no one can as yet see the end. Within the past year the United States has cast herself into the contest with the object of defending democracy and democratic ideals. The entrance of the United States into the world war has served to revolutionize our ideals of service to the country, as is amply witnessed by the adoption of the selective draft. The problems, political, economical and social, which confront the nation, as so vast and pressing that they almost preclude the consideration of the problems of the future.

But it seems that in reality no more opportune time could be found for the consideration of the questions involved in the world readjustment, which must occur at the close of the war. Thinking men and women must give attention to international and national problems which will soon confront us.

Carrying out this idea the Academy of Political Science in the city of New York held a most interesting meeting last July, at which the *Foreign Relations of the United States* were discussed. The proceedings of this meeting have been edited by Henry R. Mussey and Stephen P. Duggan under the above title (New York, Academy of Political Science, 1917; xxxi, 331, vi, 130). The various addresses and papers of the conference are arranged in four groups under the following headings: (1) The Democratic Ideal in World Organization; (2) Future Pan-American Relations; (3) Future Relations with the Far East; and (4) Investments and Concessions as Causes of International Conflict. Each group includes many papers presented by men of knowledge and authority. The volumes contain authoritative presentations of live and vital subjects relating to world reorganization and merit a careful reading.

Chamber of New Testament

CHARLES J. RITCHEY

War is not loath to take its toll in any quarter. New Testament scholarship has already given its contribution in the persons of Caspar Rene Gregory and James Hope Moulton. No doubt a number of younger and less widely known scholars have met a like fate.

Gregory, though American born and American trained, after 1876 became a German through and through. Soon after the beginning of the war, he volunteered as a private in the German army, and last spring was killed by a stray bullet while marking graves between the lines during a lull in the battle. He had reached the age of seventy-one in November, 1916. He had retained great physical vigor as well as mental, and, had he been spared, would probably have continued his work in the study of New Testament text and canon, for which he is best known in America. Only a few years ago he visited many of the American Universities and lectured upon the subjects of his investigation.

Many have been waiting for James Hope Moulton to continue the task begun in his Prolegomena to a Grammar of New Testament Greek. The first serious interruption in his work was occasioned by the death of his wife, and at that time he went to India that he might there escape part of his sorrow by engaging in some Oriental studies which had long interested him. Then while returning to England last summer via Suez and the Mediterranean, the vessel on which he had taken passage was sunk by a submarine. He died from exposure and shock. The tragedy of his death is made all the more vivid by recalling an expression made by him in the summer of 1914 while lecturing in Chicago. He spoke of the fine friendship of scholars which knows no national lines, and hoped that soon he might fraternize with his German brethren in the pursuance of their common work.

War could hardly have claimed more valuable hostages than these two men, and it is fervently to be hoped that the number may not be greatly increased.

Roscoe R. Hill has changed his work during the summer and is now president of the Spanish-American Normal School at El Rito, N. M. He speaks of this as being a pioneer enterprise, in a way.

Chamber of Systematic Theology

CHARLES M. SHARPE

In Mr. Wells' popularization of the views of certain modern philosophers with reference to the God-idea we have simply another anthropocentric theology, as all theologies and philosophies ultimately must be. But it depends upon the size, balance and equipment of the thinker how satisfactory his construction will be to the masses of mankind. That Mr. Wells is brilliant no one will deny; but that he is heavily ballasted with the knowledge or the spiritual furnishment needful for the treatment of such themes is not equally evident. He has, in fact, only recently awakened to the thrilling interest and first importance of the religious phase of human life. He is one of many who have been driven by the stress of these terrible yet awfully splendid years to lay hold, if possible, upon some superhuman power and help. He has gotten into the fight with heart and soul for the big ethical values of life and in the seeming peril to which these values are exposed he feels the need of something greater and mightier than man to guarantee their conservation and triumph. Unwittingly he is illustrating the truth of Jesus' words: "If any man will do His will he shall know of the teaching." Modern Apologetic has long been convinced that this procedure is the only real source and ground of assurance. Active participation in God's enterprise begets faith in the originator and leader of it. Sometimes men are forced into the fight for goodness, truth and loyalty and so come, for the first time, really to feel their supreme authority and worth. Thus the spiritual and ethical quality of life bursts upon them with the power of a new revelation. Forthwith they confuse *their discovery* with *God's creation*.

This, it seems to me, is the explanation of such phenomena as that exhibited in the case of Mr. Wells. The ethical and spiritual qualities of his young and growing God are precisely those which Jesus has taught us to find in his and our Father in Heaven. They are the qualities he embodied in his own struggling, suffering, yet victorious life. Only Mr. Wells thinks this God is young and growing, whereas it is himself who is very young and growing, of late, according to the "explosion theory" of evolution.

A bibulous individual was sent to make an inventory of household goods, but, having tumbled too freely on the way, he fell

asleep before he had well begun. When his employer found him he had, however, made one entry, namely, "*One revolving carpet.*" Mr. Wells casts his inquisitorial eye, with "fine frenzy rolling," rapidly about the purlieus of the chaos-cosmos and reports among other properties of the universe, *One Adolescent God.*

Of course this is no place to present the opposite view with even suggestive fullness. Suffice it to say that for myself I am able to satisfy my intellectual, ethical and spiritual needs within the lines of a theism much more in accord with that of historic Christianity.

Chamber of Pastoral Duties

C. J. ARMSTRONG

There is a serious need for a protestant confessional. Not the compulsory, absolving confessional of Romanism, but the confidential, voluntary confessional, is the need of the hour. The writer's experience compels him to believe that multitudes of men and women are carrying heavy burdens of sin, suffering, uncertainty, doubt, remorse, that may be shared by the pastor, and made lighter by an interview conducted in the right manner. Sometimes people will voluntarily seek such an interview, just as they will go to a physician for bodily ills. But more often they will shrink from it unless the pastor, by announcement and attitude, encourages them to come. Some sad stories will be told you in these absolutely confidential and sacredly trustful interviews, but your reward will be in sending men and women out to fight a battle or face a condition with renewed strength and courage and faith.

There must be no prying into the secrets of others. Just let it be definitely known that you are a physician of the soul. Gradually, even timidly, the soul-sick will come, and coming be helped. The secrets thus imparted to you are to be as sacredly kept as thought you had received them as a priest in the Roman confessional.

It is helpful in establishing this kind of confessional to have a definite place where you can be found at specified hours. For some years the writer has set apart Sunday afternoons as the time and his office at the church as the place. If no one comes he studies. Enough have come, however, to convince him that

such a confessional is needed, and will be used where the right kind of emphasis is placed upon it.

Chamber of Literature

LEE E. CANNON

Matthew Arnold—How to Know Him, Stuart P. Sherman, Bobbs-Merrill, 1917, \$1.59.

Mr. Wells permits Mr. Britling to say that many of England's troubles in the present war are due to the fact that she "didn't listen to Matthew Arnold." And, indeed, many of our own difficulties might be lessened by a careful study and flexible application of some of Arnold's ideas. Surely, intelligence and spirituality, as emphasized by Arnold, were never more needed, nor has there often been a time when temperament controlled by ideas were more *apropos*. At a time when a narrow vocationalism is too much stressed; when the various professions, including preaching and teaching, are filled with men who have erected a narrowly vocational superstructure upon a very meagre cultural foundation, we are likely to forget that the "great vocation" is intelligent citizenship. I fear, however, that for some time practitioners of this fundamental vocation will remain "*rari nantes in gurgite vasto*."

Much of the lack of sweetness is due to lack of light. The problem is, as Arnold saw, an educational one. It is doubtful whether any democracy, based on the shifting will of an unenlightened majority, will work efficiently to make "reason and the will of God prevail." Arnold's emphasis on a saving remnant based on a well-rounded humanity, is pat. Membership in such a remnant can be gained by most of those who apply themselves with will and understanding; and it is only by the intelligent assistance of such that Mr. Britling's God will prevail, if I understand Wells on that point.

Professor Sherman's book is an excellent starting-point for anyone who wishes to renew his acquaintance with Arnold, and incidentally to find free some solid food for thought in these days of the high cost of living.

Prof. Norton of Drake gave two courses in the Divinity School of the University of Chicago during the Summer quarter.

Chamber of Classical Languages

ROY C. FLICKINGER

Reference has already been made in this Chamber to the value of the contribution made by Greek papyri found in Egypt to our knowledge of the popular speech (the *koine*) as represented in the New Testament, see vol. XII, p. 73. Unfortunately the publications are widely scattered and are not easily accessible outside the walls of a great university. A convenient summary of some of the results, however, are now afforded by Souter's *Pocket Lexicon to the Greek New Testament* (Clarendon Press, 1916). The nature of this work absolves me from the practice which I have hitherto followed without exception, viz.: of never reviewing a book which I had not read from cover to cover. In addition to incorporating the lexicographical data derived from the papyri, the author is careful to indicate the latest theory as regards loan-words from Latin, Aramaic, etc. It is natural that a member of an immersionist church should turn first to the definition of *baptizo*, which begins as follows: "Literally *I dip, submerge*, but specifically of ceremonial dipping (whether immersion or effusion), *I baptize*," etc. It is plain that Souter will not be often quoted at the revival meetings of Disciple evangelists. I should add that a slight testing has shown that the lexicon is marred by some omissions.

This reminds me that I have recently noted a new instance of *baptizo* in classical Greek. Menander was the leading representative of the New Comedy of the Greeks, but his writings have been known to us only through fragmentary quotations. But in 1907 several hundred lines of his were published from Egyptian papyri, still not restoring any one play *in toto*, yet enabling us to form an adequate idea of two or three. In one of these, the *Epitrepontes* or *Arbitrators*, a character says: "Did you notice the pond in passing? There I'll kill you by dipping you (*baptizon*) the whole night through." It is quite unnecessary to state that sprinkling or pouring are here quite out of the question. At the same time the passage is not of much value for controversial purposes, since Menander died too long (in 291 B. C.) before the Christian use of the term developed.

On September 2nd Dr. Edward L. Powell began his thirty-first year as Pastor of the First Christian Church of Louisville.

Chamber of Old Testament

G. A. PECKHAM

An Introduction to the Old Testament, by Harlan Creelman, Ph. D., published by the MacMillan Company, is a valuable contribution in the field of Biblical study. While there is no dearth of "Literatures" and "Introductions" many of which embody the results of ripe scholarship, we feel sure that this new volume will be welcomed by students and teachers of the Old Testament. Some of its distinctive merits are: the systematic arrangement of material, its division into chronological periods, and four full indexes at the close. With the help of the index the reader may easily find the author's discussion of the sources, history, and time of production of any portion of the Old Testament.

In an appendix of twenty pages there has been added "A Survey of Old Testament Chronology," in which some of the problems and data receive a more extensive treatment than could well be given in the body of the book.

The analysis and arrangement of material in Doctor Creelman's Introduction are such that it is admirably suited to the needs of one who wishes to use the Old Testament as a source for the study of the political history of the people, or to trace the growth and development of their religious ideas, or simply to make a literary study of the Bible. It is a useful textbook for the teacher to put into the hands of his students whether he may wish to give an elementary sketch course in Old Testament introduction, or lead his class in a thorough-going critical study.

In a brief review it is impossible to do the work justice. To be fully appreciated, it should be carefully examined.

A Greeting from J. H. Garrison

Dr. J. H. Garrison sent us some wholesome advice for the annual meeting from which may be quoted the following:

"I congratulate the Campbell Institute on having become of age and seemingly to be enjoying rather robust health in spite of its infantile infirmities and the incessant yelping of the 'hounds of the Lord.' But being of age carries with it increased responsibility. This is true of the Campbell Institute. What I shall say on this point is said with a great deal of trepidation and with a deep sense of my unworthiness to be associated, even in an hon-

orary way, with men whose scholastic privileges and attainments far excel my own. Two things alone entitle me to speak to your Institute: one is my personal affection for so many of the members of the Institute and my sincere sympathy with the younger men among us, especially with those who have taken their life-work so seriously to give themselves the best possible preparation for doing it well. The other reason is, that I have not allowed age to close a single window of my mind or heart against the reception of God's unceasing revelation of truth and grace. I hunger now, as never before, for a deeper knowledge of God and of his Christ, and of all the remedial agencies he is using for the redemption of humanity.

"The Campbell Institute is of age. It has in its active membership men of mature judgment, fine ability and of ripe scholarship. They are men who have accepted Christ as 'the light of the world,' and its greatest Teacher and Leader of men. You are associated, not by the accident of birth, but by intelligent conviction, with the latest of the great world-movements in the Church, having for its object the correction of existing errors, the revitalization of its powers, and especially the promotion of unity among its sundered parts. And this in order that the Church may fulfill the mission its Master assigned it. This movement needs wise and consecrated leadership in its pulpits, its colleges, its editorial chairs and in all the departments of its widespread activities. The Campbell Institute is a natural source of supply of such leadership. I am quite well aware that you are by no means inactive in this line; but I am wondering whether you have made it a special object, both of prayer and wise planning, to the extent that the urgency of the times demands. This is the duty I am urging upon you."

You are Invited to Write

While THE BULLETIN will have Chamber editors again this year who will contribute the greater part of the material in THE BULLETIN, there will be space for other members to express their views. Any member who feels he has something to say is invited to send it in. The length of article and style can be judged from the back files of THE BULLETIN. Our BULLETIN belongs to no one in particular and is designed to be a free medium for the exchange of views in our membership.

Contents of "Progress"

It is a very unprogressive disciple of the progressive attitude in religion who has not yet secured a copy of *Progress*. The book was circulated at the annual meeting and is selling right along now. It ought to be a matter of pride and loyalty for every member to secure his copy before the month is out. The table of contents of the book as it finally went to press is as follows:

Introduction	Herbert L. Willett
History of the Campbell Institute.	Edward Scribner Ames
The Campbell Institute:	Questions and Answers.
Ellsworth Faris	
The Disciples of Christ.. . . .	The Editors
Impressions of Twenty Years.	Edward L. Powell
The Idea of Doctrinal Progress.	Chas. M. Sharpe
Newer Phases of Christian Union.	James M. Philputt
Tendencies in City Religion.	Orvis F. Jordan
The Church and Her Allies.	Allan B. Philputt
Social Solicitude and Political Reform.	Perry J. Rice
Evangelical Implications of the Social Task of the Church	
H. D. C. MacLachlan	
Mysticism and Knowledge of God.	Herbert Martin
Roman Catholic Modernism	Errett Gates
Progressive Protestantism	Burris A. Jenkins
Two Decades of Missionary History.	Frederick E. Lumlew
The History of Preaching for Twenty Years.	
John Ray Ewers	
The Religious Value of Science	Arthur Holmes
Recent Tendencies in Philosophy That are Significant for	
Religion	Willis A. Parker
Religious Value of the Fine Arts	William D. MacClintock
Poem.	Vachel Lindsay

Comments on "Progress"

The editorial treatment of *Progress* by the church papers is beginning to come in. The *Christian Standard* publishing bitter and scathing attack on the book and the Institute, but with no specifications against it. The review in the *Christian Evangelist* was friendly and discriminating. The latter is worth reproduc-

"It is not necessary to agree with all ideas found in this volume in order to get good out of it. Indeed, it is the books from which we most heartily dissent that often do us the most good, provided they are sincere and able. The authors of this volume are among the best representatives of the newer scholarship among the Disciples. This fresher point of view will be found in most of the essays. There is a passionate belief in the idea of progress. As between the static and dynamic views of religion, the latter alone is given countenance.

"Of course we share their idea of progressive development, though we may think of progress as taking a different course in some cases from that indicated by a few of the writers. Then there is always the danger of making progress a fad. For instance, we found this cynical remark in a recent book of fiction: 'Well, the point is this, that for the general public the word to conjure with is progress, and "old Fogy," is a word they hate like the devil. With that word you can make 'em all turn and squirm and go in any direction you like.' To seek a reputation for being progressive, without being able to assimilate true progressive ideas, in order to avoid being stigmatized, is just as bad as to oppose newer ideas and try to believe in old fogysm when we don't.

"Beecher gives us the best pictures of progress. 'Truths are first clouds, then rain, then harvests and food,' he says. 'True philosophy of one century is the common sense of the next. Men are called fools, in one age, for not knowing what they were called fools for averring in the age before. We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom, may go to them as fruit. That is what we mean by progress.'

"We hope the volume under review will have a wide reading. If it provokes truth-loving discussion, so much the better."

There is a call for several back files of THE BULLETIN. Please send to the editor the issues of October, 1911, June and October of 1914 and January, April, May, June and July of 1915. These will help complete the files of a member who wishes to bind a complete set of BULLETINS.

The Annul Meeting of the Institute

The twenty-first annual meeting of the Campbell Institute was held on July 25th, 26th and 27th at the Hyde Park Church, Chicago. The attendance was the largest in our history, with the single exception of the twentieth anniversary in 1916. Fifty of our members were present at one or more of the sessions. The papers were carefully prepared, and as usual the debates were lively. As usual, also, the Constitution was amended; but it is not unlikely that this will cease to be an annual custom, for it was decided that hereafter the Committee on Constitution and By-laws be discontinued.

During the various sessions the following papers were read:

"The Relative Value of Long and Short Pastorates," Levi Marshall.

"The Church Growing with Its Community," C. G. Baker.

"Four Years in a Lake Port," Cecil J. Armstrong.

"On Being of Age," a message from Dr. J. H. Garrison, read by the Secretary.

"The Wit and Wisdom of Ancient Greeks," Dr. George A. Peckham.

"Reflections of a Business Man," Charles R. Wakely.

"Biblical and Religious Instruction in Colleges," W. C. Gibbs.

"The Logic of Early Physicians," William A. Crowley.

"The Disciples and the Reaction Against Intellectualism," Edward S. Ames.

"An Unholy Trinity," F. O. Norton.

"Dostoevski," Lee E. Cannon.

"Some Tendencies in Recent Fiction as Illustrated in H. G. Wells," O. F. Jordan.

"A Review of 'Creative Intelligence,' " J. E. Wolfe.

One of the notable events of the meeting was the presentation of the book "Progress," the Institute's twentieth anniversary volume, for which every member had been looking with such expectancy. It was formally presented by Dr. Willett and accepted by Pres. Flickinger; but Mr. Jordan and Dr. Sharpe, both of whom had given much time to the work of the Editing Committee, also told of their work in some detail. Every man in the Institute must feel a sense of deep obligation to the Committee who have made the publication of this volume possible.

Our late Vice-President, Dr. Underwood, was greatly missed,

for he had always been among the most regular in attendance. His death a few months ago gave to us all a very real sense of personal loss, and took from our fellowship a man whom we could ill afford to lose. A suitable resolution was spread upon the Minutes, and a letter of sincere sympathy was sent through the Secretary to Mrs. Underwood.

Dr. Flickinger presided at all of the sessions in his own inimitable way, and when he resigned the Chair to his successor, every member felt that a very large share of credit for the success of the last two years was due to our retiring President. Another large share of that credit must be given to our retiring Secretary, Mr. Henry. For many years he has filled this position with such efficiency that the Institute would scarcely have consented to his vacating it, except that he might fill a higher one. Mr. Jordan as Editor of *THE BULLETIN*, is the third man to whom we are especially indebted for the present happy condition of our organization, and he was not permitted to resign his labors to another. The officers for the ensuing year are: President, Edward A. Henry; Vice-President, Robert E. Park; Editor, Orvis F. Jordan; Secretary-Treasurer, J. Leslie Lobingier.

According to the report of the Secretary, our membership on July 25th was 198. Since that time it has passed considerably beyond the 200 mark.

Our New Members

Four of our Associate members were advanced to Regular membership; thus far, however, only three of these have accepted the transfer. They are: Howard E. Jensen, J. E. Wolfe, H. W. Cordell.

Prof. T. J. Golightly of Drake University, a former member, was re-elected to Regular membership and has already sent his acceptance. Dr. Otis M. Cope, Instructor in Physiology in the University of Michigan, and Dr. Paul Lineback, of the Faculty of the Atlanta Medical School, are also new members among the "Regulars." Walter B. Bodenhafer, of the University of Kansas, has also sent in his acceptance.

Our new Associate members are the following: Robert C. Lemon, Sandusky, Ohio; Samuel C. Kincheloe, Lake City, Iowa; Wilfred E. Gordon, Middle Divinity Hall, University of Chicago:

William E. Carroll, Shelbyville, Ind.; Herbert Swanson, 5832 Blackstone Ave., Chicago; Bruce Lee Melvin, Columbia, Mo.; August Larson, 1607 Hinkson Ave., Columbia, Mo., and Tyler Warren, Pleasantville, Iowa.

Dr. E. B. Hutchinson of Chicago, Dr. J. J. Kennedy of Frankford, Mo., and Mr. Richard J. Dickinson of Eureka, Ill., were elected to Co-operating membership, and have accepted the election.

No one has refused membership in the Institute, but some who were elected have not as yet replied to the Secretary's letter of notification. The new membership list will probably be printed in the November BULLETIN, and we trust that all of these may be heard from before that time.

News Notes

J. LESLIE LOBINGIER

Prof. Garn of Culver-Stockton College, Rev. Clay Trusty of Indianapolis, and Rev. Fred. S. Nichols of Iowa City, spent a part of the summer in study at the University of Chicago.

Howard E. Jensen spent his summer supplying the pulpit of the Disciples' church at Chanute, Kan.

John Ray Ewers was kept away from the annual meeting by ill health. After spending six weeks at Estes Park, Colo., he returned to his home in Pittsburgh about the first of September, completely recovered in health. He and his church are now in the midst of a new building campaign.

William A. Crowley received the degree of Doctor of Philosophy at the University of Chicago at the Autumn convocation. He has specialized in Philosophy and Psychology.

Judge Charles S. Lobingier of the United States Court for China is spending a few months in this country. He is at present at Washington, where he may be reached in care of the Department of State. He expects to spend a few days in Chicago during the latter part of October.

Charles Otis Lee has recently accepted the superintendency of the Social Service Department of the Christian Woman's Board of Missions. During his pastorate at Danville, Ind., he is said to have laid especial stress upon civic and social activities, developing for example the work of a community center. Such

efforts will prove invaluable to him in his new position.

It is an encouraging sign of the times that at the recent Bethany Assembly the speakers whose messages seem to have proven most effective were men of the type of Charles Clayton Morrison, Orvis F. Jordan, and Alva W. Taylor.

Graham Frank recently left Liberty, Mo., to assume his new duties as Pastor of the Central Church at Dallas, Texas. In the little college town of Liberty Mr. Frank has long been an outstanding figure. His prominent position in our National Conventions has made his name known throughout the entire Disciples' fellowship.

Dr. H. L. Willett spent three weeks at Lake Chautauqua in July as one of the popular lecturers at that interesting and unique educational center.

The Secretary, J. L. Lobingier, has undertaken the work of religious and educational director in one of the camps at the Naval Training Station. For the present he should be addressed: Care Y. M. C. A., Detention Camp No. 1, Naval Training Station, Great Lakes, Ill. His removal from Chicago is making it more difficult for him to secure news notes, and in this task he will appreciate the co-operation of all the members.

W. H. Trainum has changed his work and is now teaching at Valparaiso, Ind., in the Valparaiso University.

O. F. Jordan spoke three Wednesday evenings in September in the Y. M. C. A. huts in Great Lakes Training Station.

Ellsworth has been advanced to a full professorship at the University of Iowa. This deserved promotion is a fitting recognition of an able service.

At Kansas City

In connection with the National Convention at Kansas City, the Campbell Institute men present will meet together, probably for dinner. The time can not be set this far in advance, but every Institute man at the Convention will be on the alert for announcements as to time and place.

IMPORTANT NOTICE.

Institute dues are payable in advance. If you have not yet paid yours for the year 1917-1918, why not mail a check to the Secretary today, without waiting for him to send a bill? Thank you.

J. Leslie Lobingier.

Campbell Institute Bulletin

VOLUME 14

NOVEMBER, 1917

NUMBER 2

Editorial Notes

Many of our men feel that the Institute should "do things." There are other people in our fellowship who regard activity as pernicious and look upon the Institute as a comradeship around an ideal conception of our professional life. Doing things always invites criticism and that is the reason some of our members would have us pursue the quieter course. On the other hand, doing things successfully may silence more criticism than it engenders.

We have succeeded in floating our book *Progress* out into the world. We have not yet succeeded in inducing all our members to buy it, but the people who have read the book realize that it is a worthy accomplishment. The next time we print a book it ought to be written by one man. Would it not be a splendid thing to raise a hundred dollars and offer it as prize money for the best book offered us for publication by the time of the next annual meeting? We might hope to interest some of our best writers, or better yet, we might discover a new man with the gift of expression. If this interests you, write to the officers of the Institute.

It is conceivable that we might wish to engage in some piece of research. We have men in our fellowship who would make a foreign trip to engage in archeological research in the orient, or in sociological research in European cities, at the close of the war, if we were prepared to finance even a part of their expense budget. This would provide a common program of very great significance.

At the close of the war, we will be anxious to restore the intellectual fellowship with other countries. We have men who have studied in Germany but none who have studied in France or England. A scholarship fund to send a man abroad for a year's study in a great university for some special purpose would furnish an outlet for our energies.

There are publishing activities of less ambitious character than the production of books which wait our attention. The Episcopalians have the Holy Cross tracts which come out every month and are admitted to the mail as second class matter. These are dedicated to the defense of the high church view of Christi-

anity. Our social view of religion needs popularizing through literature which will find its way into every village and hamlet. Is there any interest among us in producing and circulating such literature?

Chamber of History

ROSCOE R. HILL

Never has there been a better time for the study of history than now. We need to understand the lessons of history, both past and present, that we may be prepared to undertake the tasks of the future. In view of these facts, it is a most opportune time to review the history of our own country as well as that of Europe. Formerly we might ignore to a large extent the history of European affairs, as we then were living in New World isolation. But the old isolation is gone. We are now a world power and are vitally interested in world problems and their solution. We are in close contact with the European peoples and are working hand in hand with them to bring to a happy conclusion this era of strife. It is therefore essential that we know something of their life, their culture and their development. This knowledge will aid us to co-operate with them in carrying out the world's task. It is necessary to study United States history for lessons in patriotism, not a narrow patriotism which can see nothing good beyond the borders of our own land, but a broader type which recognizes the brotherhood of mankind and which will aid in bringing about world democracy.

Two books upon United States history and two upon European are here recommended as giving brief but adequate surveys of their respective fields. They were all written as text books, but they are of such character that they well serve the general reader. *The Riverside History of the United States* (Boston. Houghton Mifflin, 1915; 4 vols.), edited by W. E. Dodd, is written in an interesting style and published in a handy form. The volumes are by different authors, all authorities in their respective fields. C. R. Fish, *The Development of American Nationality* (New York, American Book, 1914; xxxix, 543 pp.), treats the history of the United States from the close of the Revolution to the present and furnishes an excellent survey of the period. For modern European history C. J. Hayes' *A Political and Social*

History of Modern Europe (New York, MacMillan, 1916; 2 vols.), is a work written from the viewpoint of the newer school of historians. It is well written and gives admirable account of the development of Europe from the Age of Discovery to the present war. It should be noted that the work is written with a decided Catholic bias, but otherwise it is to be highly recommended. A single volume covering the more recent portion of European history is C. D. Hazen's *Modern European History* (New York, Holt, 1917; xiii, 650 pp.). It affords a concise and readable summary of the history of Europe from the time of the French Revolution.

Chamber of Pastoral Duties

C. J. ARMSTRONG

Community Interests

I. Religious Day Schools

Much thought, time and energy are now being conserved and utilized by an affirmative attacking of the problem of religious education. Instead of fighting to have the Bible read in public school hours, the religious forces are recognizing their obligation to provide religious education that is both adequate and costly. The religious day school is the result. Its aim is to impart religious instruction as naturally, normally, psychologically, and unsectarianly as arithmetic or geography are taught in the public school. In fact, its purpose is to supplement the public school instruction with religious instruction, but to do it with adequate facilities and competent teachers.

For some years in Gary religious education had been attempted by the separate congregations, aided financially by the various missionary boards. As Dr. Athearn has rightly pointed out, this system (while it did do a good work) failed to reach the fullest possibilities because it was not a community movement, but was imposed from without. This year, instead of separate schools we have (with two exceptions) gotten together, organized a Board of Religious Education, employed four expert teachers, provided three school buildings well equipped just across the street from our three main public school buildings, and have already enrolled about 700 pupils. We utilize the play periods (which in the Wirt system are six each day, each pupil getting two a day) so as not to prolong the pupil's school day. In this

way we give two days a week, six hours (periods) each day, to each of the three school districts. Our teachers also visit the homes. This calls for a budget of \$7,000.

This is a thoroughly democratic movement. Our local Board, elected by the churches, employs the teachers, and controls the schools. How is it financed? Some money comes from missionary boards, but is paid to our Board, not to the teachers. Parents, who are able, are expected to pay a small fee for each child—and this, we find, they are glad to do. Pledges have been secured in the churches and community. Any deficit is guaranteed by a number of public spirited church men.

Chamber of Missions

EDWARD SCRIBNER AMES

The subject of missions is one which has increasing interest for ministers and educators who are aware of the modern movements in religion. The members of the Campbell Institute have in many notable instances shown their devotion to missionary work by their service on the foreign field and by their support of missionary agencies through the home churches. There are many reasons why all the members should cultivate an interest in this department of religious work. On many of the mission fields Christianity is having an unusual expansion. This is true in China particularly, and is due, as some of my Chinese friends say, to the better understanding which the educated Chinese have with reference to the purposes and ideals of Christian leaders. The success which is attending the presentation of Christianity from the modern standpoint—that is, in terms of social service, education, medical missions and industrial missions—is heartening proof of the advantage of the appeal which practical religion meets in that country. Our missionaries in India and in other more advanced countries report the same phenomena. As the missionaries recognize more and more the vital and permanent things in the native faiths and put themselves into sympathetic relation with the better customs and thought of these peoples, they find their cause greatly strengthened.

It will be the purpose of this Chamber to present an exchange of views and of notes concerning books. It is hoped that members of the Institute on the field will co-operate in furnishing

information concerning their problems, methods of work and achievements.

I have read during the summer Abe Cory's recent book, *The Trail to the Hearts of Men*. I find it an interesting and stimulating story of the mission field. Mr. Cory was wise to put it into the form of a romance and to give it the attractiveness of fiction. He has been able in this way to convey to a much larger number of readers the spirit and sweep of missionary activity. I wondered whether he represented the conditions of missionary life in as attractive a way as would be true to the facts. I have had the impression that homes of the missionaries and their mode of life with the aid of inexpensive servants were better than people at home usually imagine. Formerly it was supposed that the more heroic and sacrificial the missionary's life was thought to be the greater would be the response of the churches, but experience shows that the more normal and wholesome the conditions under which the missionaries work, the better the interest and co-operation. This better mode of life enables the people at home to realize that the missionaries are normal and practical persons and none the less devoted.

Mr. Cory surprises a conventional reader by his unreserved description of characters, such as the profane captain of the steamer. It is doubtful whether the verbatim reports of such conversations really enhance a story of this kind. The book will undoubtedly give many readers a more vivid and adequate impression of the magnitude of the missionary cause and especially of the newer opportunities opening at the present time in China.

Bulletin or Scroll?

At the summer meeting a motion was made to change the name of the CAMPBELL INSTITUTE BULLETIN back to the name we once used, *The Scroll*. This motion was amended providing that a referendum of membership should be taken before such change was made. Doubtless the matter will receive further attention at the summer meeting next year and the members are invited to write in to the officers expressing their sentiments with regard to such a change.

Progressive men buy "Progress"!

Chamber of Literature

LEE E. CANNON

The Spirit of Modern German Literature, by Lewisohn, Huebsch, 1916, \$1.00.

Goethe, by Thomas, Henry Holt, 1917, \$2.00.

For some fifteen years I have devoted much of my time to the study of German literature and culture. I have admired in German character that *Tuechtigkeit* which has applied itself so zealously to the mastery of fact, and the *Streben*, especially striving to develop personality, which could transmute fact into higher values; qualities which Lewisohn considers the two-fold spirit of Goethe manifested in Modern German literature and life. Many of Germany's men of letters bear witness to their presence. It is, however, with a feeling of dismay that I have seen the evolution of the possibilities underlying these traits. It seems that Emerson's "Things are in the saddle, and ride mankind" has resulted from the first, and from the second has come an egotism which Mr. Santayana justly characterizes as "subjectivity in thought, and wilfulness in morals." Although I still believe that there are many qualities in German character worthy of esteem, qualities which are and should be common to mankind, I can not but think that those traits which are the peculiar glory of German interpreters of German character, are the very ones in which lies potentially its shame.

It isn't simply a question of the Prussians, of whom Goethe said, they are "cruel by nature, civilization will make them ferocious," for I believe Fichte was right, when he wrote, "The distinction between Prussia and the rest of Germany is external, arbitrary and fortuitous." The trouble, I think, lies in the development of good qualities along a wrong line into a fundamentally false philosophy of life. And so I can not agree with Lewisohn in seeing in modern German literature, which is a reflection of modern German life, a continuation of Goethean ideas. It is rather an abortion.

Goethe's doctrines of self-control and renunciation are strikingly absent. According to him, the state was for man, not the reverse. Goethe's individual perfection could only be attained as the hope of the great community was realized. It was based on character, not on temperament. Temperamental individualism, instead of transmuting fact into higher values, is transmuted

by it.

It does not seem to me that the spirit of modern German literature is the spirit of Goethe.

Chamber of Old Testament

G. A. PECKHAM

The Old Testament prophet and the Greek philosopher are in substantial agreement on a fundamental point in ethics. With both, right attitude and knowledge are essential for virtue or moral excellence. Both, when they speak of knowledge in this connection, mean the result of experience. And yet there is a difference. The Greek puts the emphasis upon the intellect or reason, while the Hebrew makes the chief factor in knowledge the active life of its possessor.

The prophet's insistence upon having the heart right is so common that we need not cite the Scriptures on that point. A few passages will make clear his idea of knowledge. In Hosea vi. 6 Jehovah demands of his people the knowledge of God rather than ritual; and the beginning of the fourth chapter represents Him as calling the nation to account because, while there is an utter lack of virtue for which the prophet uses three synonyms, fidelity, goodness, and the knowledge of God, there is naught but active sin in its worst forms.

The best commentary on this preaching of Hosea is found in Jeremiah xxii. 13-17, where the prophet after describing the extravagant luxury and dishonest oppression practiced by Jehoiakim adds in marked contrast a word about the simple manner of life and righteous rule of good king Josiah; "Did not thy father eat and drink, and do justice and righteousness? . . . He judged the cause of the poor and needy. . . . Was not this to know me? saith Jehovah."

The teaching of Jesus, John xvii. 3, that knowing God is life eternal is in exact harmony with the Old Testament; for we are not to think of intellectual gains and mental equipment, but rather of divine living; not theology, but a life of service like that of the Master.

Aristotle defines virtue as an acquired habit of deliberate choice. A man to be good must do each act from moral choice. The power of moral vision is gained from experience. With him,

as with the Stoics, the goal of happiness was to live according to nature, doing nothing that the common law forbids, which is right reason, the same that is in Jupiter. For the exact content of these expressions in the mind of the Greeks the reader is referred to Aristotle's *Nicomachean Ethics*, especially books II and VI, and Diogenes Laertius VII.

The ideal of the philosopher was contemplation, exercise of the reason—partly negative, mostly selfish. That of the prophet was action, life, service—positive, altruistic.

Chamber of Classical Languages

ROY C. FLICKINGER

Last month I had occasion to refer to Menander, the chief representative of the so-called New Comedy of the Greeks. In Roman times Greek comedy was divided into three periods, Old, Middle, and New. The first named flourished in the fifth century B. C. and was largely given up to personalities and politics. Living personages like Socrates and Euripides were represented by actors on the stage and ridiculed unmercifully. Eleven plays of Aristophanes, the leading poet of Old Comedy, are extant. Shortly after 400 B. C. impersonation of contemporaries was prohibited by law. There resulted a transition period, Middle Comedy, which was largely devoted to mythological travesty. About 330 B. C. emerged the final type, a comedy of manners, which was almost exclusively employed for translation and adaptation by Plautus, Terence, and the other Roman comedians and which most closely resembles our modern comedy. From the last two periods not a single play has come down to us in its entirety. Yet numerous "fragments," usually quotations or papyri scraps, have been diligently collected and reach an aggregate of several thousand verses. For Menander these have recently been augmented, as explained last month, by extensive portions of several plays. All in all, we now have sufficient data with which to estimate the style, teachings, dramatic technique, character-drawing, and plot-developments for several of the writers. Therefore, in 1910 the third period was passed in review by a French scholar, Philippe Legrand. Mr. James Loeb, a New York banker who is interested in classical studies, has just published an English translation of this under the

title of *The New Greek Comedy* (G. P. Putnam's Sons, 1917). In the conduct of this Chamber to date I have endeavored to mention only such books as might be thought capable of appealing to others than professional classicists. That rule, however, is hereby broken, for even in its English form Legrand's work can hardly have much meaning except for Hellenists. For them, on the contrary, it is a most valuable production and deals with a highly important field. I have contributed a more comprehensive review of its merits to the October number of the *Classical Journal*, to which I must refer any who would desire further information.

Chamber of Education

HERBERT MARTIN

Play and the Church

Recent years have seen a new emphasis upon play. Play is planted deep in the instinctive life of the human species. Psychology recognizes the important place it occupies in the development of the individual. Indeed, as a socializing factor, it is indispensable in the life of the child. Its educational values have been set forth forcefully by Johnson, Curtis, Lee and others. A large and growing body of writing in periodical journals insists upon the importance of play. The Recreation and Playground Association of America is the greatest agency in giving play popular acceptance as an important life-factor.

The historic attitude of the church toward play is antagonism. Play was regarded as foolish, selfish and idle. When at last the church was compelled to recognize it as a valuable factor she first attempted to offer it as bait instead of as bread. But there are now encouraging indications that the church is beginning to appreciate play for what it is. For if the religious life is the expression of the whole healthy self under normal control of spiritual ideals, then play, as it is being directed and safeguarded today, is a religious activity. Play for its own sake is worth very much more than as a sop to encourage attendance in the Sunday School. The Young Men's Christian Association long ago discovered its intrinsic value.

The most recent book on the value of play to religion that has come to my desk is *Recreation and the Church*, by Herbert

Wright Gates (1917, University of Chicago Press). Mr. Gates' practical experience in connection with the Brick Church, Rochester, N. Y., qualifies him to speak instructively, and he has spoken well.

T. J. Golightly.

Chamber of New Testament

CHARLES J. RITCHEY

A Harmony of the Synoptic Gospels, Burton and Goodspeed. (Scribner's, \$1.25.)

The Records of the Life of Jesus, Sharman. (Doran, \$2.50.)

Two new English harmonies of the Gospels have recently come off the press. One is by Henry Burton Sharman, formerly Instructor of New Testament in the University of Chicago, while the other represents the combined work of Professors Burton and Goodspeed, of the Divinity School of the University of Chicago. Mr. Sharman has appended the Fourth Gospel to the Synoptic parallels, connecting them by numerous cross references. The book seems rather large and unwieldy.

The Burton-Goodspeed harmony differs in several respects from its rival. In the first place, it concerns itself strictly with the Synoptic Gospels. Again, instead of the English Revised Text, it has the American, which, apart from any claim to greater accuracy, is at least more familiar to American readers. Worthy of comment, also, is the compact and simple form in which it is issued, and the fact that it sells for half the price of the other. When the Burton-Goodspood Greek harmony is published next year, the student of the synoptic problem will have at his disposal most of the conveniences necessary for a first-hand acquaintance with that problem.

* * * *

The history of the synoptic problem and of harmony-making is beginning to take on an interesting aspect. The gospels have been harmonized into a continuous narrative, or paralleled to show discrepancies, and more recently, to show literary dependence. One prominent hope has been to isolate by means of literary criticism, the original gospel story and message, thereby making possible an appeal to the "authority of Jesus." Failure in this was registered by the next appeal, even more subjective, not to

the record of Jesus' words, but to his "spirit." In the growing movement of *real* historical study and pragmatic philosophy both interests are sure to encounter great opposition and are doomed to suffer whatever fate is meted out to "authority" in its external form. Can the Harmony of the Gospels harmonize itself with modern tendencies, or must it meet the same defeat that is even now coming upon the ideas that produced the harmony? Will it continue to search for the authoritative words of the earthly Jesus, or his authoritative spirit, and become increasingly ineffective, or will it in some way lend its talents to the historical method of interpretation and the pragmatic use of the New Testament, and thereby live? It is at once obvious that with the will have it in their power to turn the Gospel Harmony to good results of scholarly work at hand, teachers of New Testament account in popularizing and confirming the historical method of Biblical study.

Chamber of Sociology

ROBERT E. PARK

Mr. H. G. Wells, in his volume, *God, the Invisible King*, present himself no longer as writer of stimulating stories nor yet as a popular social philosopher, but as a theologian, the apologist of a new religion. It is not to announce the new religion that the book is written. The new religion is here. It is all about us. Its pervasive influence is felt in all avenues of social life. It finds its followers in all races, ranks and creeds. It has even penetrated the churches and has infected, in many cases, the orthodoxy of the professed leaders of religion.

What the new religion lacks is a theology. It needs definition, a formal declaration of principles, and a god. These Mr. Wells has undertaken to supply.

Mr. Wells' conception of God is interesting. That is, perhaps, the least that one can say of it. It supplies the only genuine novelty which the new religion has to offer. Mr. Wells conceives God in sociological terms. We have heretofore fashioned our gods in images of wood or stone. We have attempted to describe them in terms of mathematical and physical abstractions, as "first causes," or beings infinite in time, in space, and in power. Mr. Wells' god is a sort of apotheosis of public opinion.

It is not public opinion, either; it is rather the deeper currents of moral sentiment which are progressively embodied in institutions which is the substance of Mr. Wells' conception of God. It is the general will of the world, but it is this general will hypostasized, personified, and made an object of faith. It is just because and in so far as this general will becomes an object of faith and commands the loyalty of mankind that it becomes an actual force in the world of men.

God is goodwill, but goodwill that is cosmic in its admissions. This is, as nearly as I can state it, what seems to me the kernel of Mr. Wells' theology.

The most interesting things in Mr. Wells' book are the incidental statements which reveal his personal attitude toward this finite super-individual whom he defines as God. When he speaks of God it is in language that all of us can understand. This is what he says:

"First one must feel the need of God, then one must form or receive an acceptable idea of God. That much is no more than turning one's face to the east to see the coming of the sun. One may still doubt if that direction is the east or whether the sun will rise. The real coming of God is not that. It is a change, an irradiation of the mind. Everything is there as it was before, only now it is aflame. Suddenly the light fills one's eyes, and one knows that God has risen and that doubt has fled forever."

Mr. Wells is a very resolute heretic in his theology. He is determined not to be any kind of a Christian. He seems, however, to be quite orthodox in his religious sentiments.

My Impressions of Wells' Religious Ideas

EDWARD SCRIBNER AMES

The book, *God, the Invisible King*, impresses me as a popular statement of ideas which have been familiar for years to the readers of William James and other writers of that type of thought. The author seems to have a sense of the novelty and audacity of his presentation which is somewhat amusing to those trained in these technical fields. It seems likely that the book will do a great deal, however, to familiarize the public with terms and ideas in religion which belong to the modern view.

For many readers it will have a constructive value. How the old line conservatives can live with it is not clear. One of the points which he makes suggests the desirability of having a literary account of the Council of Nicea which by so narrow a margin fixed upon the religious world the canons of orthodoxy. It is often forgotten that that Council was so much like a modern political convention with trading of votes and bargaining for position and all the other secondary and even disgraceful procedures of such occasions. It must be rather disconcerting to the champions of orthodoxy to realize that the standards they exalt were thrust into the foreground by such accidents of history. It is interesting to try to imagine what our religious situation would be today if the views of Arius had dominated that Council.

Local Chapters for the Institute

CHARLES M. SHARPE

The constant and healthy growth of the Campbell Institute through all these twenty years of its interesting history is cause for congratulation. The organization has safely weathered all the squalls and Euroclydons thus far and it would seem that nothing short of a submarine attack can damage it. Its spirit and motives are now more generally understood, and no one among the Disciples has any special animosity toward *Freedom* and *Truth*.

Nevertheless, the Institute should regard its present prosperity as a challenge to new activity and new loyalty as regards its ideals and opportunities of service. Among its principles is that of *Democracy*, which is a correlate of *Freedom*. But we are coming to see that *Democracy* is a delusion unless it means universal obligation and participation in public business. Some one has said: The public business of America is the private business of every citizen. Attention should be given to the slackener in times of peace as well as in war time.

It can not be truthfully affirmed that there has been or now is that general participation in the affairs of the *Institute* which the high quality of its membership and its democratic character would lead one to expect. Some color has been given to the occasional charge that a few Chicago men manage and direct the whole enterprise. But this is due not to any desire upon the

part of Chicago men to dominate Institute life: rather is it due to the exigencies of the situation and to the present form of organization. The only way to remove the reproach is to adopt such expedients as will bring the great body of men in the Institute into active co-operation. What expedients suggest themselves as practicable and desirable?

First of all, it is desirable that a much larger attendance be secured for the annual meetings. Frequently this has been a very small proportion of the membership, though the past two years have witnessed great improvement in this respect. But it is highly questionable whether we can ever hope to have an attendance thoroughly representative of our widely distributed constituency. In our recent gatherings we had occasion to deplore the fact that many men after election to membership have never attended even one annual meeting. It was agreed that such men are practically lost to the Institute.

Now, it would seem imperative that steps be taken to bring as many men as possible into actual touch with Institute activities. The present writer believes that the natural and feasible line of development to be the organization of *Local Chapters* of the *Institute* at several convenient centers of the country, wherever a suitable number of men is accessible. Nor need the number be so large. Wherever two or three genuine Institute men might gather, the spirit of Freedom and Truth would be present. It is at once evident that good chapters might be organized at the following centers: Chicago, Indianapolis, Des Moines, Pittsburgh, Kansas City, Cleveland, Dallas, Boston and New York. Others would be possible later.

Among the benefits and advantages of such local chapters may be mentioned the following:

1. A much larger number of men would be brought into direct relation to the Institute life and work. A consciousness of Institute membership and its value would be awakened where now it languishes.

2. Questions which are debated in the annual meetings, and policies which are vital to the whole Institute could be referred to the chapters and thus a really democratic expression of sentiment be secured. Furthermore, the chapters would be originating sources of ideas and inspirations tending toward the fulfillment of Institute ends.

3. The national officers would be able to secure a much more vital and efficient co-operation in the business of the Institute through correspondence with the officers of the local chapters, and through actual visitation.

4. These chapters, by means of social occasions and otherwise, could interpret to an ever-widening circle of open-minded people the spirit of the Institute and thus extend the influence of its ideals.

5. Such chapters would be invaluable as sources of information regarding persons to be added to the co-operating membership of the Institute.

6. Incidental to the general awakening of interest which might reasonably be expected from such an enlarged program, there would in all probability be an increase of attendance at the annual meetings.

The scheme seems worthy of attention and discussion. If through such discussion and by correspondence throughout the Institute it becomes apparent that there is a desire for such extension as suggested, the writer stands ready to submit an amendment to the Constitution providing for the same and directing its inauguration. This expression of view has grown out of some talks between the new president of the Institute, Mr. Henry, and myself. We find ourselves in happy accord regarding the main outlines of the idea. The details would be a matter merely academic.

The Kansas City Meeting

The Campbell Institute meeting at Kansas City was held in the Hotel Baltimore on Oct. 29, at the noon hour immediately after the special address on the war by Burris A. Jenkins.

There were forty-five at the luncheon, which fact was in no small measure due to the good work done by J. E. Wolfe, who spent considerable time in getting the men together.

Addresses were made by Messrs. Morrison, Campbell, Jones, Paul, Powell and Jenkins. O. F. Jordan presided. The oratorical feature of the occasion was the very earnest address of E. L. Powell on the Transylvania situation. A resolution had been introduced in the convention the day before by R. A. Long asking for an investigation of Transylvania by the General Convention

and this violation of the freedom of learning was repudiated in no uncertain terms by the pastor of our great Louisville church.

The spirit of the meeting was cheerful, and there was no doubt in anybody's mind that the convention had registered progress in many significant ways. Some of the speakers spoke most appreciatingly of *Progress*. As one looked about the table, one realized that the members of our organization are making a most effective contribution to the life of the Disciples of Christ.

News Notes

J. LESLIE LOBINGIER

A number of our members have mailed their checks for dues without waiting for bills to be sent—a courtesy much appreciated by the Secretary. There is still time for you to mail yours before the statements go out. Members are reminded that no receipt is sent unless, as occasionally happens, a man has sent cash. A check is regarded as itself sufficient receipt.

Professor Willis A. Parker of Pomona College lectured on the Psychology and Pedagogy of Religion in the summer school at the State University of Arkansas. We regret to learn that since returning to California he has been ill. Although he has begun his work of teaching, he is nevertheless not yet well.

Dr. Henry B. Robison, Dean of the School of Religion of Culver-Stockton College, writes optimistically of the outlook for the present year. His younger daughter recently underwent an operation for appendicitis, but his friends will be glad to know that she is now well again.

A number of C. I. men recently attended the Congress on the Purpose and Method of Inter-Church Federations at Pittsburgh, among them Messrs. Willett, Ewers, Rothenburger, Rice, Goldner, and Lockhart. The chief theme of the gathering was: The War and Its Relation to Church Federation.

John Ray Ewers is hard at work again in Pittsburgh. His church is putting up a new quarter of a million dollar building, the completion of which is being somewhat delayed, however, on account of the labor situation. Religious education will be a special feature of their enlarged work, and adequate provision for this is being made in their new structure. We hope that in their new home they may continue to live up to their motto: "The Friendliest Church in Town."

In the October BULLETIN it was announced that "Ellsworth has been advanced to a full professorship at the University of Iowa." Our former president is, of course, so well known that everyone must have realized that it was he to whom reference was made. Speaking of Dr. Faris merely by his first name was, however, unintentional. We have not reached that stage of familiarity.

Rodney L. McQuary, who during the past year was head of the Sacred Literature department of Eureka College, has been appointed an Army Chaplain. While at Yale he proved his ability to reach soldiers in a constructive and effective way.

Wm. H. Trainum has recently become Dean of the School of Bible Study of Valparaiso University. He has been given an unusual amount of liberty in the choice of his assistants and the dictation of his policy, and his friends will watch with considerable interest the future of the Theological department in this interesting and unique institution.

Vaughan Dabney of Durham, N. H., has been granted a nine months' leave of absence, to begin January 1st. He will spend the time in France, engaging in religious work under the auspices of the Y. M. C. A. This he does in spite of the fact that his church has recently spent \$1,000 in fixing up the parsonage! Mr. Dabney has been on the schedule of preachers at Andover and Exeter this fall.

The Secretary regrets to announce that two resignations have been received since the annual meeting, those of C. G. Vernier, Palo Alto, Cal., a Regular member, and Richard W. Wallace, Lexington, Mo., an Associate member.

Since the last issue of the BULLETIN three men elected at the annual meeting have accepted membership: Robert C. Abram, of Columbia, Mo., becomes an Associate member, and Dr. W. E. Duncan and Harry McCormack, both of Chicago, become Co-operating members.

Our members will be interested in knowing that the enrollment of Transylvania this fall is actually in advance of that of last year, in spite of the little flurry in the spring—or, shall we say, because of it?

Fred S. Nichols, formerly of Iowa City, and at present doing some work at the University of Chicago, is preaching for several months at Table Grove, Ill. Three churches are co-operating,

Presbyterian, Universalist, and Disciples; and Mr. Nichols has charge of this interesting community service. For five years he was pastor of the Disciples church at this place, and it is no slight tribute to the character of his work that he should now be selected by these three congregation for his present task.

E. C. Boynton has resigned his pastorate at Dallas, Tex.

Dr. Ames recently celebrated his seventeenth anniversary as pastor of the Hyde Park church. At the annual meeting of the church in October it was reported that during the past year about \$6,000, or \$20 per member, had been raised, of which approximately one-third is for missionary and benevolent purposes; and the collection baskets have never been passed at any service during the year.

C. C. Buckner has begun his work as pastor of the historic Ionia, Mich., church.

Dr. J. H. Garrison has written his appreciation of the message sent him by the Institute at the time of the annual meeting. We are glad that he was able to take the trip east to the Kansas City convention. Prior to the convention he visited his sister at Macomb, Ill., and also delivered the address at the laying of the cornerstone of the new Kings Highway Church in St. Louis.

Walter S. Rounds, until November 1st the pastor of the Disciples' church at Taylorville, Ill., has gone to New Haven to do some graduate work in the Yale School of Religion.

Professor Alva W. Taylor of Columbia, Mo., has been appointed by the President of France to supervise the social work among the American soldiers in the French army.

C. C. Morrison supplied the pulpit of the Linwood Boulevard Christian Church of Kansas City for a period of approximately six months, during the absence of Dr. Jenkins, who was gone for that length of time, engaged in war service in France. On October 21st Dr. Jenkins preached in his own pulpit again. Through the *Christian Century* he has given us a glimpse of his experiences, but we are hoping and looking for more.

W. D. Endres recently completed three years as pastor of the First Church of Quincy, Ill., during which period over three hundred persons were received into its fellowship.

Dr. Herbert L. Willett is now the President of the Church Federation of Chicago, which includes approximately six hundred Protestant churches.

H. W. Cordell has accepted a position in the Washington State College at Pullman, Wash., as Instructor in Economics. His work began October 1st. While doing graduate work at the University of Chicago he held a student pastorate at Gurnee, Ill., with very marked success.

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Campbell Institute Bulletin

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“Reaction,” eh? Well, what’s your formula
For one particular kind—I won’t insist
On proof of every theorem in the list
But only one—what chemicals combine,
What CO two and HSO four
To cause such things as happened yesterday,
To send a gallant gentleman
Into antartic night, to perish there
Alone, not driven nor shamed nor cheered to die,
But fighting, as mankind has always fought,
His baser self, and conquering, as mankind
Down the long years has always conquered self?
What are your tests to prove a man’s a man?
Which of your compounds ever lightly threw
Its life away, as men have always done,
Spurred not by lust nor greed nor hope of fame
But casting all aside on the bare chance
That it might somehow serve the Greater Good?
There’s a reaction—What’s its formula?
Produce that in your test-tube if you can!

From KING’s *Fundamental Questions*.

Editorial Notes

The article by Mr. Ritchey this month will be a distinct challenge to our preachers. Most of us have long since ceased to preach the Old Testament miracles and have adopted the modern attitude toward these scriptures. The attitude of many toward the New Testament has been a compromise just such as Mr. Ritchey describes. The application of a strictly scientific and historical method in the New Testament will be disturbing but also very emancipating. We shall hope that Mr. Ritchey before he finishes will give us some quite definite and constructive suggestions about the preacher's use of the New Testament.

Our ministers are being greatly unsettled by the war conditions as our news notes reveal from time to time. Some of our men will need to be cautioned about running away to bigger problems than they leave behind. It is a wonderful thing for a man to find a situation where he can stay a long time with contentment and with a maximum of efficiency. Men who have found such situations should not be daunted by the war conditions.

The war has produced few situations more shocking than the sacrifices that are being forced upon teachers in some of the denominational colleges. It is a distinct shock and disappointment to learn that Drake University has cut the salaries of her instructors one-third all the way through. The accumulated deficit is probably about the largest ever incurred by a Disciple school. Relief will have to come or all the really capable men in such an institution will go and there will be nothing left but deserted halls with few students and some second-rate instructors who are worth no more than the school can offer. Even the "Men and Millions" money will not solve the problem of some of our schools.

The war reveals more clearly than ever before the inadequacy of the old dogmatic preaching. It is only the fresh, modern message that is definitely related to human life that has any chance these days.

Community Leaders and Religion

ORVIS F. JORDAN

The ministers of Chicago were assembled at the Advertising Club of Chicago not many months ago listening to an address by the president of that great organization. He told the ministers that they were missing many worth while men in his community. He had lived in a good neighborhood on the north side for fourteen years and in all of that time no minister had ever invited him to a church or shown concern for his spiritual welfare. That a man who is in every way so desirable from a church point of view is missed by all the preachers indicates that the church of today is not organized to do its work in the most effective way.

The evangelical churches have in most instances arisen as democratic movements in religion. The great evangelistic interest of the last generation was directed toward reaching the people at the bottom of the social ladder. Millions were gathered into the churches, though after a century of this process we are still complaining of the gulf between the churches and the masses.

Churches that are built especially for the use of the humbler of the people of the community and put into control of these people are often abandoned by the very people that they were designed to help. These people do not want a class church. They enjoy better to be united in spirit with the whole community in a church broad enough and catholic enough to include men of all stages of development.

Meanwhile the evangelical churches complain that they are leaking at the top. What has happened to the Disciples in Chicago is no isolated phenomenon. The men that were great in our churches twenty-five years ago have left the ranks of the evangelicals in considerable degree and have found fellowship with Episcopalians, Christian Scientists or more frequently have ceased to be interested in any kind of organized religion. This leaking at the top is the most expensive drain that the church has, for these people have the brains, the resources and the leadership to make them powerful exponents of any cause in which they are truly interested.

The evangelical churches face about the same kind of

change of method and point of view as that which the missionaries on the foreign field have faced. China affords a convenient example. For along time the missionaries worked there among the lowest classes of the country on the theory that it was only among these that the gospel might find a foothold. The result was that China was regarded as a stone wall. A single convert was sometimes the sole result of a whole life-time of faithful work on the part of the missionary. There was a sharp antithesis in the preaching between the true and the false religion. Often enough the propagation of Christianity was really a process of grafting the entire western civilization upon orientals who did not need many features of our western life.

During our generation a different method has been employed in many of the oriental countries. Some years ago, we sent Dr. Charles Cuthbert Hall to India. His task there was not to array Christianity against the native faith and ideals but to find in every legitimate way points of contact with the best people of that country.

The Brahmans of India at their best are students of religion and philosophy of great insight and scholarship. Though these holy men are scantily clad and live in a way unattractive to the western man, they are nevertheless held in high regard by their countrymen. We have learned in India that we may interpret the ideals of Jesus Christ to the Brahman class as well as to the sweeper caste when men are sent to India who know how to appreciate the spiritual possessions of India and then to bring in the better light of our Lord.

In China great crowds of students have waited upon the preaching of Eddy and Mott, Y. M. C. A. leaders who know how to approach the men who have studied the Confucian classics. Such great missionary leaders have followed the method of appreciating the Confucian classics. Jesus Christ is not represented as an enemy of Confucius but only as a teacher who worked at the same general problem of life and has an additional contribution to make.

This missionary method has analogies for us of the deepest significance. Our community leaders are often outside every church, or if they have a tendency to enter certain historic

churches which have more experience in dealing with them. Following the analogy of the missionary method which we have sketched, we have first the task of discovering what spiritual ideals are already to be found among our community leaders and in the second place to see just what we need to give them.

It is interesting to note that not all of the great enthusiasms of the community have a home within the church. Every one of the great professions has a conscience on some matter which is held all too lightly by the church. The physicians are interested in the conservation of human life.

Among church people this interest has not been very marked. Indeed in certain convents and monasteries even to this day there is surviving the medieval conception that the task of the Christian is to find a home in heaven as soon as possible. Hygiene and sanitation would be worldly and unprofitable subjects to such minds as these. The Christian Scientists have gotten interested in health but have no appreciation of the work of the physicians. This has left one of the most idealistic of the professions to one side. They have marvelled at the coldness of the church in the presence of their great passion for saving and strengthening human life.

The movement recently launched by the Federal Council of the Churches looking in the direction of the conservation of human life will be of the utmost value to the church in cultivating a more cordial attitude on the part of physicians toward religion. The physicians lack just what the church and the public school may provide, machinery for making public the results of modern medical science.

At the present time the average illness of every man in this country is nine days a year. The medical cost of waiting on these men is a half billion dollars. The loss of wages runs to an enormous total. The preventable deaths make a shocking group of statistics. The Federal Council proposes to make all the churches of America agencies through which the people shall find the saving knowledge of modern science of the body.

The teachers, too, have often been offended and driven from the church. The ungrammatical preacher grates upon their finer sensibilities but his grammar is a small matter by

the side of his declared suspicion of the products of the schools. It is the fashion with a certain type of preacher to sneer at educated people as being pedantic and to glory in slight training. In such communities the teachers will be found outside the organized churches.

I found in Missouri one of the most thoroughly spiritual teachers of pedagogy. He was an elder in the Disciple church. He had never allowed his two girls to go to Sunday school in his town because he said he wanted these girls to be religious when they grew up! That this man was able to remain within the church while entertaining such an opinion of the educational work of the local church is little less than marvelous.

Not only the teachers of a community, but the students as well, are idealists. Life is more than bread and butter to the young men and women in higher institutions of learning. A certain school of mines in Missouri is located in a town where the ministers still regard their chief task to be that of denouncing somebody. The students were represented as being as a class of drunken and dissolute because of the sins of some few of them. The result was that these young engineers never failed to leave the town with a definite sense of antagonism to organized religion.

The business men of a community regard honesty as the fundamental virtue. The lawyers look upon respect for the law as the cornerstone of society. The newspaper men feel free speech is the one guarantee of civilization. These and many other kinds of community leaders wonder that they find in the churches so little enthusiasm for their own peculiar contribution to the ideal life of the community.

Community leaders engage in the various forms of social uplift. We have narrowly escaped in America a complete break between the social idealists and the church. In Germany before the war we might find millions of people who never darkened the door of a church who yet had great enthusiasm and self-sacrifice in behalf of a better humanity.

It is easy to find in our community cultural movements of various kinds. Each large city has its circle which appreciates the best in literature, and art and music. The evangelical church with its stiff Puritan formalism has only begun to

perceive the religious values to be found in art. We have introduced the best music in our leading churches, but we still fail to utilize to any considerable degree many other forms of art. Our notion of the way to reverence the Bible keeps us from reading in our churches very much of the devotional literature which has been inspired by the Bible. It is because the cultured people of the community often feel that they have found a manner of life more religious and more satisfying outside our fellowship than within it that they cease to find satisfaction in the church. The holding of community leaders for religion involves our sharing their loyalties as well as asking them to share ours.

Chamber of New Testament

CHARLES J. RITCHEY

What is the effect of critical study on the preacher's use of the New Testament? Is he handicapped or helped? Certain it is that a problem is raised for him, but an answer to the foregoing questions cannot be given in a sentence.

There are three typical ways in which the preacher may use the New Testament. (1) He may accept the traditional view and interpret the New Testament as a thesaurus of unquestioned beliefs. The problem then consists in conforming modern minds to the ideas of the record. There is only one premise (the infallibility of the record) to be defended. (2) The most common method is to employ a selective process which sets aside certain parts of the New Testament as not truly representing Jesus or Paul or some other character. The passages do not seem to reflect the spirit of the one to whom they are credited, hence they are labelled as later additions and not of equal value in comparison with the retained passages, the genuine statements of an authoritative person. This is the theory of a Bible which is not level. Instead of one great premise to be defended, it has one for every point under consideration,—and every one subjective. In other words the idea of authority is retained, but Jesus and Paul and others are conformed to modern standards of thought and conduct. (3) Most difficult of attainment, but also most

logical of all, is that view of the New Testament and its pragmatic value which puts aside the criteria of infallibility and authority, and interprets it as a record of a part of the world's religious life, from which no part may be expunged, either literally or practically. We may remind ourselves of Prof. Lakes' affirmation in regard to texts that "there are no spurious readings." So, there are no passages which do not reflect some religious reaction,—they may or may not belong to Jesus, or to any other known character. To illustrate, the apocalyptic thought of the gospels may not go back to Jesus, but at any rate, it was expressed by some Christian as a part of his deepest religious conviction. And most important of all, the putting aside of apocalypticism from Jesus does not make his figure one bit more significant for our own time. If, on the other hand, we consider that Jesus was an apocalypticist, (which is more than likely), he may thereby gain in significance as he is related to his religious environment. His life of fidelity to his own people has much more religious value to us than any possible conformity to our ideas as to what is to become of this world.

This last method of interpretation is a tenable one, and relieves the preacher of the necessity of defending himself on two sides at once, as he must do if he adheres to the second, the selective process. For there he uses just enough of the critical method to provoke an attack from the defenders of Biblical infallibility, and little enough to separate himself from the promoters of thorough-going critical study. He finds himself in a theological no-man's-land, and shelled from both sides. He is safer and more effective when he is on one side or the other.

For further elaboration of the subject, one should read Rev. Carl S. Patton's article in the *American Journal of Theology*, vol. XXI, no. 2, April 1917, pp 161-174, on "The Preachableness of the New Testament;" also an article by the same writer in vol. XX, no. 1, January 1916, pp 102-110, on "Miracles and the Modern Preacher."

Baxter Waters has moved from Atlanta, Ga., to begin his ministry in Lexington, Mo.

Chamber of Pastoral Duties

C. J. ARMSTRONG

II. Simultaneous Evangelism.

It was recently stated that even evangelists themselves confessed that modern revivalism was not as popular as formerly. The reason for this is not hard to seek. The churches are finding "a more excellent way." Waste is intolerable to day. The age is too serious to tolerate an evangelism that is periodic, sectarian, and reactionary. Yet, as perhaps as never before, the church is awake to the fact that evangelism is essential to her own life and the welfare of the community.

Locally we awakened to that fact last summer. The idea of employing a union evangelist and conducting a tabernacle campaign was soon discarded. We turned to Cleveland and Indianapolis and studied their successful method of evangelism—a method by which each city now adds to its churches over 10,000 members by confession of faith. Then our campaign shaped itself as follows:

First, we took a religious census of the entire English speaking portions of the city in order to find our material. Then we had a "follow up Sunday" in which those who had expressed church preference were visited by members of those churches. Then came a series of cottage prayer meetings. Then followed two weeks of continuous services in all the participating churches without the aid of professional evangelists. All this time, the advertising of every nature was "union." We secured the services of the Rev. Dr. McGarrah, church efficiency expert of Chicago, to direct our organization and suggest methods of work.

Second, the entire campaign was under the direction of the Evangelistic Committee of the Federation of Gary Churches. Thus we secured unity of action and the co-operation of the laymen. The Federation provided the funds to pay for Dr. McGarrah and advertising.

The visible results were not startling, but we have made a beginning. The present campaign (with such features as a simultaneous ever-member canvass, go-to-church month, church efficiency institute) will culminate at Easter. We expect our work to develope from year to year. It is an impressive sight

to see all the churches busy at the same big task, at the same time. It is not spectacular. It impresses lay-responsibility. There are no distressing reactions. It is far-visioned

Chamber of Old Testament

G. A. PECKHAM

"The Evolution of the Hebrew People and Their Influence on Civilization," by Professor Laura H. Wild, published by Charles Scribner's Sons, is one of the most recent additions in the field of the Old Testament literature. The book is really a brief history of the Hebrews from the very earliest times down to the Apostolic age, but is more interesting than most books written as history. Instead of beginning with the usual historical or physical background of Hebrew life, the author devotes the first six chapters to a discussion of the cultural background. In these chapters there are some interesting paragraphs regarding the first man and the different stages of man's development. Professor Wild seems to accept the theory that the island of Java was the home of the first man and "the cradle of the human race" and bases her theory on the fact that in 1892 there was discovered in this island the skull and portions of the first man to stand erect. This man, says the author, probably lived several hundred years ago.

The second part of the book deals with the development of religious ideas and contains some interesting chapters on such subjects as Primitive Animism, Fetichism and Ancestor-worship, Magic and Witchcraft, and the philosophic basis of early theology. Part IV contains a discussion on Israel's economic and social development. In Part V the author devotes two chapters to the subject of the place in world thought of the great Hebrew prophetic teachers, beginning with Moses and concluding with Jesus and Paul.

In this book, Professor Wild has made a valuable contribution to those interested in the historical development of the Hebrew people. The book is attractively written and its arrangement is admirably adapted for use as a text book. An up-to-date and well chosen list of books of reference, covering

practically every chapter and and placed at the end of the book, will greatly assist the reader should he desire to delve deeper into this field of study.

G. S. BENNETT.

Chamber of Literature

LEE E. CANNON

"Tendencies in Modern American Poetry," Amy Lowell, 1917, Macmillan, \$2.50.

That there is at present a revival of interest in verse, is evident. Whether, however, this verse is trending into definite movements is not so certain. Miss Lowell thinks it is, and picks out three definite tendencies, each of which she illustrates by two of our contemporary American writers of verse. She selects E. A. Robinson and Robert Frost as representatives of realism, direct speech and the non-militant spirit; Mr. Masters and Mr. Sandburg as exponents of realism, direct speech, and the spirit of reform; and "H. D." and John Gould Fletcher as exemplifiers of Imagism, the most advanced stage so far in the movement to envisage Truth and Beauty, as Miss Lowell believes.

The biographical sketches of these authors are simple and illuminating, although Miss Lowell's emphasis on "atavism" is rather heavy. The analyses of individual poems are keen and sympathetic, and there really is much in the work of these poets that is beautiful and worth while. But when it comes to critical philosophy Miss Lowell seems lost. She persuades herself that several separate phenomena mean "movement," and that movement means progress. Symbolism, intensity, science (really pseudo-science), and revolt are characteristic words in these essays, and help to indicate that the "movement" is but a part of the drift of Romanticism.

It is difficult to see wherein Mr. Lindsay, who, with his joyous optimism and fanciful imagination, catches the spirit of so much of our American life, is not a popularizer of the second phase of this "movement;" yet, he is omitted as such. It is true that he and Mr. Sandburg do have some things in common.

Some general remarks. Among the Imagists "freedom of idea" becomes too often freedom from idea, and playing with words. The insistence that art is desire for self-expression gives too much prominence to the famous Cheshire cat. It is questionable judgment to call Mr. Masters a Dostoevski in *vers libre*. In the discussion of realism, no distinction is made between realism as philosophy, and as a method.

These are only a few points. Perhaps they serve to illustrate the definition that "a professor is a person who is always of a contrary opinion." However, one of the most interesting features of the book is the number of statements with which one may disagree. But as "H. D." says, "I have had enough, I gasp or breath."

Chamber of Classical Languages

ROY C. FLICKINGER

"The Towns of Roman Britain," by J. O. Bevan, London, Chapman and Hall, 1917.

Every student of second year Latin knows that England was invaded by Julius Caesar in 55 and 54 B. C. Permanent occupation, however, did not take place until 43 A. D. At the Solway Firth a turf wall (*vallum*) and a stone wall (*murus*) were extended clear across the isthmus for a distance of seventy-three miles. The relation between these structures has not been clearly made out, and they have been variously associated with the names of Agricola (governor about 78-85 A. D.), Hadrian (Emperor, 117-138 A. D.), and others. Obviously they were intended to hold back the Scots and Picts and probably to overawe the supposedly subjugated inhabitants to the south as well. About 140-143 A. D., during the reign of Antoninus Pius another *vallum*, thirty-six miles in length, was built from the Firth of Clyde to the Firth of Forth, but seems to have been abandoned about forty years later. In 410 A. D. the Roman troops were withdrawn from the island.

It is surprising how slight the tangible influence of the Roman occupation of nearly three centuries apparently is. Linguistically it extends little farther than the survival of *castra* ("camp") in the —chester (—xeter) of English (Welsh)

names of towns. The walls just mentioned can still be traced and at spots are in a fair state of preservation. At numerous other points foundations of town walls and buildings with altars votive inscriptions, weapons, implements, coins, pottery, ornaments, etc., have been unearthed. In recent years great interest has been aroused in this field, local societies have been organized, excavations conducted, and large volumes published. Out of many I may mention Ward's "Roman Era in Britain" and "Romano-British Buildings and Earthworks," Macdonald's "Roman Wall in Scotland," Curle's "A Roman Frontier Post and Its People," (all appearing in 1911), Bruce's "Handbook to the Roman Wall," (6th edition in 1909), and a large catalogue of the "Roman Antiquities at Chesters," (second edition in 1907). The work mentioned at the head of this column is neither large nor pretentious. But it is the latest book on the subject and offers a succinct account of the sites where Roman remains have been discovered and of just what was brought to light at each place. It affords a convenient orientation of a field which has attracted little attention in this country.

How "Progress" is Going

The most disappointning feature in the sale of "Progress" is that nearly half our membership has not yet secured a copy. Some of these men we know buy books and read them and we hope that a natural curiosity, a loyalty to the organization, or the commendation given the book by their brethren will lead them to explore its meaty contents.

Seven of the fourteen Guarantors have taken books in full of their accounts. A pastor is selling his. A teacher has donated his stock of books to his church to be sold. Several Guarantors have given the committee authority to present their books to college libraries. One man will use his for Christmas presents among his more intelligent friends.

We hope the members who believe in circulating modern literature will sell copies among their friends. A half dozen copies of this book in an ordinary church would prove to be a valuable leaven.

The summer meeting instructed the editorial committee to publish the chapter of "Progress" dealing with the history of the Disciples, in tract form. Several of the members present gave orders for a hundred copies or more.

It has been definitely ascertained that the tract can be circulated for two dollars per hundred. In case we have orders for a thousand the tract will be printed at once. Send your order right away if you believe that we should go forward with this enterprise.

News Notes

J. LESLIE LOBINGIER

James Ernest Wolfe has resigned the pastorate of the Monroe street Church of Chicago. On December 9th he will begin his new work as pastor of the First Christian Church of Independence, Mo. Some of his Chicago friends will regret his inability to accept another important position which was offered him in that city. Beginning with January issue, Mr. Wolfe will conduct the Chamber of Philosophy. He has specialized in this field at the University of Chicago, and has completed his work for the Doctor of Philosophy degree with the exception of the writing of his thesis.

George B. Stewart has changed his address from New York City to 167 Salem Ave., Dayton, Ohio. In sending this information he conveys his especial greetings to all "High Brows and Broad Brows." All such please take notice.

Another minister who has changed his address is Edwin C. Boynton. He has left Austin and is now at Plainview, Tex.

Robert C. Lemon, one of our recent Associate members, is spending the year at the Yale School of Religion. He is acting student pastor of the Grand Avenue Baptist Church of New Haven. He writes that the war has greatly reduced the student body of the School of Religion, there being only 78 men enrolled this year, as against 127 last year.

Among our members engaged in the Y. M. C. A. War work are Assistant Professor John Clark Archer of Yale, who is working with the troops in Mesopotamia, and Dr. Hugh T. Morrison of Springfield, Ill., who is giving health talks in the

army cantonments.

Dr. Charles M. Sharpe has been visiting various cities in the South, especially in Texas, in the interests of the Disciples' Divinity House of the University of Chicago.

Dr. H. D. C. MacLachlan of Richmond has charge of the Richmond Branch of the War Department's commission on Training Camp Activities

Vachel Lindsay, the poet,—and one of our Honorary members— has recently published a new book of poems: "The Chinese Nightingale, and Other Poems." The title poem is the one that received the Levinson prize in 1915. The collection contains a number of war poems and also a section on poem games. Mr. Lindsay's picture recently appeared in "The Chicago Evening Post" together with a lengthy review of his latest publication.

Carl Burkhardt boasts of a new member in his household, a girl, born in October.

During the Presidency of H. O. Pritchard of Eureka College, covering a period of four years, there has been an increase in the students of Collegiate rank of 90 percent, with a total increase in all departments of 52 percent. President Pritchard feels that the time is near at hand when it will be possible to drop the work of the Preparatory Department—certainly a desirable step.

The promptness with which some of our members respond to bills for dues is most commendable; recent examples of this are Messrs. Garn, Ames, Guy, Cartwright, Cowherd, Clark, Armstrong and Dean. "Go thou and do likewise."

The presidency of the International Convention of the Disciples of Christ for the coming year has been given to a Campbell Institute man, Edgar DeWitt Jones of Bloomington, Ill. It is an honor that is much deserved, and therefore a source of real satisfaction to his fellow-members. He recently declined an invitation to become pastor of the First Church of Los Angeles.

W. E. Gordon, one of our missionaries to India, now at home on furlough, has recently been supplying the church at Batavia, Ill. A half dozen Campbell Institute men have been his predecessors in that pulpit, and at least they will appreciate that nine

accessions to the membership during the two months of his service there is cause for congratulations.

Howard E. Jensen has accepted the pastorate of the Park and Prospect Disciples Church of Milwaukee. At present he is living in Chicago, completing his residence work for his Directorate, but he and Mrs. Jensen will remove to Milwaukee January 1st. During a considerable part of the past year this church has been supplied by Dr. Sharpe of the Disciples' Divinity House. Among its officers are to be found two of our co-operating members, Rupert A. Nourse and S. J. Carter, both alumni of Drake.

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"Then along that river, a thousand miles
The vine-snared trees fell down in files.
Pioneer angels cleared the way
For a Congo paradise, for babes at play,
For sacred capital, for temples clean,
Gone were the skull-faced witch-men lean.
There, where the wild ghost-gods had wailed
A million boats of the angels sailed
With oars of silver, and prows of blue
And silken pennants that the sun shone through.
'Twas a land transfigured, 'twas a new creation.
Oh, a singing wind swept the negro nation
And on through the backwoods clearing flew:—
'Mumbo-Jumbo is dead in the jungle.
Never again will he hoo-doo you.
Never again will he hoo-doo you.' "

From *The Congo*, by Vachel Lidsay.

Editorial Notes

"God has never been able to use an intellectual man. It is the man of the heart and not the man of the head that He chooses to lead his people," declared a revivalist the other day. This statement in a cultivated community must have set many people thinking. Some would have to say their farewells to God if this were true, for a man cannot change his nature, and even the revivalist confessed his despair of the intellectual man, classing him with the scribes and Pharisees of old.

But does this terrible antithesis really hold? Do intellectual men really lack in heart qualities, and is it true that the great Christian leaders have been of the non-intellectual sort? We might tell stories endlessly of the pity of great scientists. The bluff old physician of a town in the middle west was seen to get out of his carriage and pick up a broken and wounded bird on his way home. Every physician worthy the name is an example of that wonderful combination of intellectual power and heart quality.

In the early church Peter had the advantage of the closer walk with the earthly Jesus. Yet, he was outstripped in his leadership by Paul, the university man. The fisherman had a heart, but he had not the sense of logical consistency which kept him from temporizing in Antioch with the old spirit of racial exclusiveness. It was Paul, the university man, who created a theology for the infant church and who has captured the imagination of great souls from Augustine's day on down to Royce of Harvard.

There is no greater figure in early Christian history than that of Augustine. No man can read his confessions and deny the heart quality of his religion. Yet, in his fertile brain were the seeds, both of catholicism and protestantism. He ruled the mind of the church for hundreds of years.

Sometimes Luther is contrasted unfavorably with Erasmus. Luther is set forth as the type of uneducated enthusiast and Erasmus as the dilettante man of scholarship. It must not be forgotten, however, that Luther was scholar enough to give the world the greatest translation of the Bible which has ever appeared in any language, and he was scholar enough to produce this German Bible from the original languages directly.

John Calvin was a university man. How shall we forget

the great religious movements of England's history have come forth from Oxford. John Wesley and his praying companions were Oxford men before they became men of the people. John Newman, father of the new spiritual movement in the Episcopal church, was an Oxford man and most of his constructive work was done in the university atmosphere. The Campbells were men whose big ideas were born in the university environment.

A scholar may indeed be cold, and anti-social in his attitudes. There are thousands of university men in the world who have lost all sense of their social function. There are also cold business men and cold mechanics. Selfishness and individualism may curse a life lived in any sphere. But we may not hope for spiritual leadership from men who have only the red glow of fervor and none of the white light of intellectuality. True learning becomes in the hands of a man who loves his human kind a tool for working out some new element in human progress.

Chamber of Missions

EDWARD SCRIBNER AMES

The Missionary Motive.

The missionary is a source of curiosity, not to say wonder, to a large number of people both in America and on the mission field. Somehow it seems difficult for common plain people to understand him. Of course the missionary motive of the earlier representatives of the modern missionary movement was fairly simple, at least in statement. They went out under the divine urgency to save lost souls in obedience to the command of the Scriptures. Yet, even in their cases the matter was not so simple. There was in their hearts that same spirit that has led certain representatives of all races to venture out into strange places in the name of a great cause.

It seems to me particularly important that educated leaders of the church should have clearly in mind just what is the motive that continues to drive men and women to expatriate themselves under conditions which are at best far worse than those they would have lived under at home. I believe that the missionary propaganda of the past has been built up to a large degree on falsehoods and exaggerations. Dramatic incidents have been pictured as typical and commonplace events have been inter-

preted as miraculous. There has been a conspicuous absence of sober, analytic, scientific study of facts. Even mission study books have erred greatly in this direction.

All this I conceive to be of the greatest importance to the church of Christ. I believe implicitly that truth will ultimately prevail, and the attempt to maintain missionary interest on inflated values is fore-doomed to failure. Therefore, the sooner we place squarely before ourselves the situation as it is, the better off we and the church will be.

Missions need no economic justification to intelligent people. From the point of view of international trade it is very easy to prove that the government which wished to build up trade and establish real points of contact with these people could have well afforded to support all existing missionary enterprises of its citizens from taxation. Missionaries have always been great civilizers, and it is inevitable that in so far as possible they should bring in that type of civilization represented by their own countries, that they should create a demand for the goods produced in their own countries, that they should hold up as models the institutions of their own countries, and that in every way they should predispose the people among whom they work in favor of their own country. While it is true that the missionary is not primarily interested in commerce, one of the considerations which makes missionary work worth while is that it is perhaps the greatest force in the world working toward mutual good feeling between the orient and the occident and thus toward that wider brotherhood which we call internationalism.

But what keeps us at our task? It is not that the people among whom we work are essentially different from the people among whom we might work in America. The longer I work with our students here, the more I believe that their ability is practically on a par with that of American students. There are many superficial and deep-lying differences, but these are the result of education and custom, not of racial inferiority or superiority. Other things being equal, the man who loves to teach will find a work here as satisfying as work at home, except in the case of highly developed specialists. In a word, the joys and satisfactions in the daily routine of life are essentially what they are at home. This statement is essentially true of all classes of workers.

But are there not hardships? Yes, there are a few, the chief being the absence of many of the stimulations common in American life and the necessity of separation from children during the period of their advanced education. This latter is hardest of all. What is there to compensate for all this? There is an unparalleled opportunity for service. One has the feeling that he is a creator. There is the same appeal that is drawing men into the trenches in France today. There is allegiance to a country which has no territorial boundaries—the Kingdom of Heaven. I mean by this a very concrete thing, the sort of thing which Jesus meant during his ministry. It is essentially a faith in the redeemability of mankind and in the value of service—and the need for it here is incalculably greater than at home. One feels that he is at the heart of things and amid forces that are moulding a new nation which shall be part of a new heaven and a new earth.

But the thing which I would have you all realize is that less and less are missionaries measuring their success by the number of their adherents or the number of baptisms. We are not like Paul, going to our fellow countrymen who already have their syngogues and whose economic and cultural standards are essentially the same as ours. We are leaven, and our most productive work cannot be measured or stated. More and more we are concentrating our work with the idea of bringing to bear some influence commensurate with the mass which is to be moved. As the conception of the church at home has gradually shifted, so the conception of the missionary has changed. Consciously or unconsciously, every missionary is a mediator of ideals and a civilization. The things that count are not wonderful stories of conversions, but the years of teaching and personal contact with students and members of the community. In a word, the social, conception of the missionary task is becoming increasingly dominant, and the ideal of service in a needy field is the ideal which keeps the missionary at his task.

Guy W. Sarvis

Guy Sarvis expects to be home on furlough next year. He has expressed the desire to go to France in the Y. M. C. A. service, but whether or not he will be able to do so is as yet uncertain.

Chamber of Old Testament

G. A. PECKHAM

The ninth volume of *Encyclopedia of Religion and Ethics*, which recently came from the press of Charles Scribner's Sons, contains at least a dozen articles of special interest to students of Semitics and of the Old Testament. It will be impossible for me to do more than call attention to some of the salient points of two or three of them.

Nature (Semitic) by A. S. Carrier: When various race-stocks mingled in Babylonia and Asia Minor "they whispered their fears and their speculations to one another and left a heritage of myth and story out of which later generations framed religions, heresies, and philosophies." Carrier thinks that prominence of Ishtar, the mother goddess, throughout the Semitic world is an inheritance from a matriarchal state of society. In the mysterious workings of nature the Semite saw God in action. He spiritualized where the Greek materialized. While nature is never deified in the Old Testament, its value for impressing religious ideas is seen on nearly every page. Many beautiful figures in poetic language expressing the attributes and works of God have their origin in nature-myths. The primitive Semite possessed in unusual degree ability to appreciate the beauties of nature. "Whatever he touched he enriched, and he left to posterity such new glories that the outside world has become his debtor forever."

Philistines.—R. A. S. Macalister: The author favors the identification of Caphtor, the original home of the Philistines according to the Old Testament, with Crete. He finds evidence in tombs and temples of ancient Egypt for his position that Crete, or some near-by country enjoying the benefits of the Minoan civilization, was their home. We are referred also to the fact that members of the Philistine body-guard of the Hebrew king were called Cretans and Carians, "Cherethites" and "Carites" in our translation. Macalister admits that his theory is not without its difficulties. In discussing their political organization he suggests a connection with the Etruscans. For him the Philistines and their kindred tribes have special interest because in history they bridge the gap between the civilization of the Bronze Age and that of the Iron Age.

Phoenicians.—Lewis B. Paton: This article of ten pages

gives us a vast amount of information condensed within small compass. Among other things the Pantheon of eighty-three gods, Places of Worship, Temple Ministrants, and Offerings to the Gods receive due attention. Many proper names of persons in Phoenician, Carthaginian, and Hebrew history are explained. At the end is an up-to-date bibliography.

Chamber of Sociology

ROBERT E. PARK

Sociology and Reform.

I feel moved to say at this time that sociology is not an art. It is, or aims to be, a science. Sociology, as I understand it at any rate, has no more to do with human welfare than mathematics has to do with engineering or physiological chemistry has to do with the practice of medicine. It follows that the sociologist, so far as he is a mere sociologist, is neither a reformer, a politician, nor a preacher.

Of course mathematics does have a great deal to do with engineering. A knowledge of mathematics is a great convenience to an engineer. In fact it is hard to see how he would get on without it. Perhaps physiological chemistry is not quite as necessary to the physician. Nevertheless much of the technique of the medical practioner is unquestionably based on physiological chemistry. More of it will be as time goes on.

This does not mean that the sociologist is not interested in practical problems. It merely means that, with the application of scientific methods to the problems of political and social life, new problems are constantly arising which the practical man has neither the time nor the interest to investigate. It is at this point that the division of labor between the man engaged in research and the man engaged in applying the fruits of research arises. Only on the basis of such extended research as sociologists are just now beginning to undertake can the technique of the practical social worker make rapid and systematic progress.

This may strike some one as true but unimportant. In fact I almost sorry I mentioned it. Still, as I propose to write for this column from time to time during the coming year, it seemed well to start out by defining a point of view. Personally I am more interested in finding out what is, than what ought to be. I

am more interested in religion than I am in the church. I know that this may seem rather an unchristian attitude to assume. I might perhaps defend it by saying it is the scientific attitude. Back of this there is in my mind the notion that reformers, practical sociologists, just because they are so earnest about making the world better, are often a little too quick on the trigger. They are so secure about their motives that they do not hesitate about the facts. Some one must be content to find out what the facts are, so that the reformers can improve their technique.

Chamber of Pastoral Duties

C. J. ARMSTRONG

The Note to Sound.

The writer, though an avowed pacifist, believes firmly that the United States followed the path of right in entering this war. Once it became clear that this was a struggle between autocracy, represented by the brutal Prussian militarists, and democracy, represented by the allies, practically all opposition to our participation in the war vanished. But that very fact creates a serious problem which preachers must face. How shall patriotism be Christianized? What note shall the pulpit sound?

First, it must be the note of internationalism. In time of war it is easy for patriotism to become synonymous with narrow nationalism. We must endeavour to conserve all that was so laboriously built up at the Hague and through international gatherings of various kinds. We love our nation no less by loving the world more. We serve our nation no less by serving the world more. To make the world safe for democracy democracy must not be imposed upon the world. It must be built up in the hearts of men by the warmth and glow of enlightened effort. For this reason the various missionary enterprises of the church must be emphasized as never before.

Second, it must be a note of warning against hatred. It is easy to stir an American audience with lurid pictures of Germany's atrocities in Belgium or of Turkish butchery in Armenia. There can be no question of German's guilt. But the fact of her terrible guilt is enough to arouse the deepest pity rather than the bitterest hatred. Besides, as christians we are commanded to love our enemies and to forgive their wrongs. Our cause is

too holy and sacred to be defiled with the taint of hatred. The Kaiser may decorate Lissauer for his "Hymn of Hate," but as for us, "though we fight we must not hate" (Fosdick). The reason that the settlement of each great war has sown the seed for another greater war is because hatred has presided at "the green table." For each soldier, for each patriot, the dying words of Edith Cavell contain a ringing challenge: "I now see that patriotism is not enough. I must die without hatred or bitterness toward anyone."

Third, this all means that our note must be definitely religious. God must be made vivid to our people. Jesus must, through us, make His appeal to their hearts. The people must be called to God's "ancient altar." The only hope for the brotherhood of man is the realization of the Fatherhood of God—the God revealed in Jesus Christ our Lord. "Only religion can kill war, for religion alone creates the new heart. Without religion we are without hope in the world. Without God we are lost" (Jefferson).

Chamber of Classical Languages

ROY C. FLICKINGER

The University of Michigan Symposia on the Value of Humanistic Studies have already been referred to in this department. Of special interest to the majority group in the Institute ought to be the one which was surrendered to the theologians. Pertinent papers were read by Pres. Mackenzie of Hartford Seminary; Rev. Nock of St. Joseph's Church, Detroit; Dr. Hugh Black of Union, and others. The first of these was especially valuable. The speaker conceded that for the specific work of evangelism a training in Latin and Greek "cannot be proved to essential," but maintained that "the Christian religion cannot possibly retain moral and social leadership if its ministers lack an intellectual equipment which is equal to that required by any calling. The idea that Christianity can conquer by means of men who do not know what mental discipline is, who hope to maintain their influence by a piety that is divorced from intelligence, or a message that is delivered by intellectual incompetents, is one of the most disastrous which any generation could inherit or cherish" (p. 157).

He differentiated three degrees of attainment in these studies as being open to theological students. I shall here omit his discussion of the two higher groups. "But there is a third class, consisting of those who have never gained a power of reading the classics easily. They rejoice that quotations from Latin, and Greek references to classical literature and history, are not all 'blind' to them. They will rejoice to get as close to the originals as they can, and will be stimulated to buy books that deal directly with the sources. This measure of scholarship and ideal of practice is within the easy reach of practically every minister in the land. It is by no means to be despised. It is a measure of power which sets a man far beyond all his brethren who, however, naturally able or pious, are without the knowledge which he possesses of these languages. The least in the kingdom of God is greater than all those without, and he who is able to use Greek and Latin in the degree I have described occupies always, in discussion, in the consultation of books, and in the judgment of controversies, a position such as abler men cannot hold, whose minds are dead to these languages. The tendency for the non-classical man must always be to purchase and read books which belong to the more ephemeral class—those which are avowedly popular. His mind moves, therefore, always on smooth waters and goes surely and easily to sleep. A large number of weaklings in the pulpit are men who might have become strong and vigorous in their intellectual and spiritual life, if their equipment had been sufficient to make them appreciate the important works, to buy one first-class commentary rather than three or four commonplace ones. Men like these are the victims of every wind of doctrine that blows in any direction. Some of them take refuge, in the arid regions of narrowness, of a conservatism that is bitter because uninstructed. Or else they yield themselves to the flatulent food of the latest fad, if only the writer of a book is possessed of a smooth style and great self-confidence, if only he uses the word 'new' for his philosophy or psychology or theology, if only he insists often enough and subtly enough that he who does not see these things does not see anything at all. What we need today in our ministry is a great body of men who know enough of the past to understand the real problems of the present. And we cannot have such a body of men unless they are willing to make the sacrifices of patient study to

acquire those languages which will open the most important discussions of the past and the present to their eyes" (pp.165-7).

Chamber of Education

HERBERT MARTIN

The Uses of a Hymnal.

A current "Ad" of a hymnal in one of our weekly religious papers says: "Its unusual richness in hymns of patriotism, service, brotherhood, social aspiration, consecration and worship answers precisely to the need and spirit of our times." This combination of qualities, in the main, is valuable for one purpose, or use, viz. meditation or reflection. A hymn or psalm read serves one purpose, when sung either of two other purposes. A prayer "said" or read differs from one "uttered" or intoned. The above qualities of hymns are significant only for reading, for study, for the expression or confirmation of one's convictions or beliefs. For such purposes the reading of the hymnal referred to (Hymns of the United Church) should prove a very helpful exercise.

The two other uses are in the singing of its contents. The first of these, scarcely worthy of being mentioned here, is the disappearing custom of singing in the family or small social group. College and club songs and yells and ragtime with their immediacy of interest serve this social purpose. In view of the substitution we cannot charge the passing of this use of the hymnal to any absence of thought content.

The third, or rather the second major use is its employment in the worship of the church. Prof. Coe, in his *Psychology of Religion*, chapter VII, Religion as Group Conduct, regards the ritual of sacerdotal worship as "an instrument of suggestion" by means of which the worshiper is made submissive to the ends or will of the ecclesiastical group. The "place of worship," its equipment, its traditional forms and practices—all are suggestions that inhibit reflection and yield a desired end. This is probably the main function of singing in worship. With reflection at a minimum, with singing as an integral part of a ritual ordained to a definite institutional end, under the influence of a common group activity, the individual is lost in the swing of a group rhythm, becomes episodic in a drama of controlled and controlling suggestion.

It is for some such reason doubtless that hymns whose thought quality is negligible, not to say impossible, have served satisfactorily and still survive. To cite but one illustration. Who has not been thrilled and "caught up" by that universal hymn, "Crown Him with many crowns, The Lamb upon his throne." And yet when we attempt to analyse the first line, and then in turn the second, to say nothing of their identity from their appositional relationship—well we feel that such attempt is akin to sacrilege. We shall probably continue to sing intellectual absurdities. The hymnal in question with its reading qualities, making possible a return to hymn reading as a part of private or public worship, is a sign that we are about to quit trying to think intellectual monstrosities, even as an act of worship. Should we not strive for a return to hymn reading as an act of worship? The value of a hymnal depends upon the use which one would make of it.

Chamber of New Testament

CHARLES J. RITCHEY

H. G. Wells, in *God, the Invisible King*, suggests that some of his fundamental ideas are derived from, or at least "accidentally co-incident with," an ancient source (page 2, line 12; p. 17, 1.6; and paragraph beginning on p. 171). He does no more than remark that he is somewhat familiar with the views of the Gnostics of the second century and later. Further scrutiny of the book reveals a plausible parallel between the theogony of Wells and that of the saintly heretic Marcion (floruit 140+). Marcion may, in a very loose sense, be called a Gnostic, and it is probable that Wells adopted the popular classification. While Wells seems to have been influenced by Marcion's categories, a close alignment of views is impossible, 1) because Marcion's works were destroyed or garbled by the "old-line" Christians, and 2) because neither one gave a system that can be untangled. The psychology of the two men, insofar as we have data from which to judge, is strikingly similar, but we shall be content here to point out the close identity of their God-ideas. In fact, one does not need the admission that "the theogony here set forth is ancient," etc. (p. 171). It is evident.

Marcion submitted two conceptions of God. "The heretic of

Pontus introduces two gods: one whom it is impossible to deny, our Creator; and one whom he will never be able to prove, his own god." (Tertullian: Adv. Marc. 1.2.) "Disparate gods: one, judicial, harsh, mighty in war; the other, mild, placid, and simply good and excellent." (ibid. 1.6.)

Wells also: "Putting the leading idea of this book very roughly, these two antagonistic typical conceptions of God may be best contrasted by speaking of one of them as God-as-Nature or the Creator, and of the other as God-as-Christ or the Redeemer." (p. IX. See also p. 13 seq.)

Marcion repudiated the God of the Jews and the Jewish Scriptures as his revelation, because of the character of the Creator-judge-warrior God. Wells also is repelled by the picture of Jahweh (p. 40 seq. No. 6, God Does Not Punish).

Salvation comes from the God of Love, not from the Creator-God. Marcion: "They (Marcionites) exclaim; One work is sufficient for our God; he has delivered man by his supreme and most excellent goodness, which is preferable to the creation of all the locusts." (Tert. Adv. Marc. 1.17.) Wells: "The finding of him is salvation from the purposelessness of life." (p. 18. See also p. 68.)

Interestingly enough Tertullian shows, from his point of view, that Marcion's system implied at least nine gods (Tert.: Adv. Marc. 1.15). What is to be said of Wells? "And coming out of this veiled being (which is Wells' Creator God), is another lesser being" . . . (p. 15). "This second Being men have called the Life Force" (p. 17). Apparently Wells inadvertently introduced here another god (or divine being at least), making three, the Creator God, Life Force, and God the Redeemer.

Unfortunately the limits of space do not permit a fair presentation of the relationship which obviously exists between the thought of the two men. If one should read Tertullian's *Adversus Marcionem* with discrimination, and Harnack: *History of Dogma*, Vol. I, pp. 266-268, and Legge: *Forerunners and Rivals of Christianity*, Vol. II, p. 293-223, he would see even more than is here hinted at. Marcion appears to be the earliest source in a rather long line reaching to William James, whence Wells drew the molds by which he cast his own experience into form.

A judgment as to the validity of Wells' ideas, or of Marcion's,

is not to be hazarded here. However, it is probable that the admirers of the rebellious and sincere Wells of the twentieth century will be reassured by the knowledge that he borrowed or paralleled, if you please, consciously or unconsciously, the thought forms of a second century heretic, equally rebellious and sincere.

Chamber of Philosophy

J. F. WOLFE

Psychology and War Policies.

There seems to be a growing tendency to displace President Wilson's distinction between the German Government and the German people by an identification of the Government and the people. Along with this identification is found the demand that the aim of the war is victory in terms of a "smash" of the whole German system, Government, Kaiser, and People. This change indicates a shortened vision and a limited policy. This shaving down (for so it seems to me) of social idealism, this rising of the thought concerning war aims from the conception of war as a "loathsome subordinate" to the thought of victory as the one and only aim of the war, are clearly due to the fact that many have come face to face with the Schrecklichkeit, that the old dominancy of the fighting instinct is getting back on the throne. It is unable to organize or receive into its house the more friendly, constructive instincts. But we are allowed to ask ourselves the question, Shall we live in Jerusalem after the pattern seen in the Wilderness, or after the single instinct that said, there are legions of angels at your command?

The motive of those of the smaller war aim is as honest as that of any others. It rests on a desire to stir America to the full that she may help quickly to accomplish whatever "smash" must come; to prevent any slowing up of effort owing to a too great confidence in German Liberalism in a time of war, and to see to it that this "war of peoples" finds us as strongly set to our task as is the centralized mind of the Central Powers. There is evident purpose that we shall not "fade away" into sickly sentimentalism by reason of which we shall become the victims of a world scheme.

And yet we are sure that it is best that this war be thought

of as a "subordinate" and that the distinction between the German Government and the German people is vastly worthwhile.

(1) It will enlist the finest sort of minds in America today who are heartily behind the policy of the President, but whom it would be difficult to set hard behind the more military view of the war. They see the war as "a task we must perform," as a way on to the larger future democracy of all life.

(2) The distinction will make us the more able to measure up at the "peace table" to the great ideal of "full justice" which includes our enemies as well as our friends. That against which we have been fighting and against which our anger has been more or less aroused, concerning which we have heard the horrible stories will not be at the "table." And as the war tales go into the future, none will be in the fellowship of the future who were the designers of the Schrecklichkeit. Nor need we feel that this is self-deception. The psychology of nationalism and war indicate that it is not.

(3) The idealized conception of the war gives both a background and foreground for the future peace. If Abraham Lincoln had been permitted to live the reconstruction would have been more sure and rapid owing to the fact that he personalized a bigness of idealism and a breadth of sympathy large enough to catch up both the North and the South into a larger national consciousness. Some constructive idealist must lead us into the larger world consciousness so idealized.

(4) The smaller conception of the war aim puts off—for how long who can tell—any functional conception of international values. It gives us an international psychology in terms of defense, pugnacity. There is a chance in the more idealized view of the war aims that the more friendly and constructive instincts may determine the new international life. It is for this constructive, positive evaluation of our values, the supporting of the larger policies psychologically viewed that it seems the church could best stand at this time. The church knows about as well as any institution the workings-out of the instinct of pugnacity and defensive policies.

A. R. McQueen has resigned the pastorate of the church at Austin, Chicago and goes to Somerset, Pa.

Chamber of History

ROSCOE R. HILL

One of the most interesting as well as most gratifying facts, in connection with the entry of the United States into the World War, has been the attitude of the Latin American countries.

Previous to the war the European countries dominated the trade of South America and also carried on an active propaganda in all Latin America to instill a distrust for the United States among these peoples. There was a tendency in some parts to point out the Monroe Doctrine as a selfish pronouncement, used by the United States to suit her own purposes, and many acts of the United States were heralded as showing her a land grabber, who was only awaiting an opportunity to politically dominate both Americas. So while efforts were being made, both in the United States and in Latin America, to develop Pan-Americanism, there still remained a suspicion that it was impossible to achieve it.

The attitude of Latin America toward the war into which the United States has entered represents a practical type of Pan-Americanism and Pan-American solidarity, which aims at the achievement of world democracy. This solidarity manifested itself despite the German influence, as in Brazil and Chile, the personal grievances of Columbia and the pre-war propoganda against the United States. When President Wilson addressed his appeal to all neutrals asking that they join the United States in her attitude toward the German submarine warfare, all the Latin American countries replied with energetic protests. After the declaration of war sympathy and support was universally given by Latin America. Before the end of 1917 war was declared by some countries, others severed diplomatic relations, and where neutrality was maintained it was usually of a friendly character. Cuba, Panama and Brazil actively entered the war on the side of the United States. Bolivia, Guatamala, Honduras, Nicaragua, Haiti, Costa Rica, Peru, Uruguay and Ecuador severed diplomatic relations with Germany, and Argentina reached a point in negotiations over the sinking of vessels. Throughout the year Germany carried on an active propoganda to draw the Latin American nations into an alliance. This propaganda as

well as the German plots against the United States failed of their purpose in every country.

Book Reviews.

A Social Theory of Religious Education, by George Albert Coe. Chas. Scribner's Sons, New York. Pp. 361. \$1.50, net.

The point of view toward religion which is held by such writers as King, Ames and Coe is here used as a base for the discussion of the problem of religious education. Since this base is discussed in other books, it is no proper part of a reviewer's task to discuss it. From the standpoint of the social theory of religion Dr. Coe insists that even our most modern curricula are inadequate since they are more concerned with the material than with the social product of the educational process. According to Dr. Coe we must determine what kind of religious person we would like to have, which for Dr. Coe is a socially-minded Christian, and then adapt the subject matter to the process. This subject matter must be broader than the Bible, though Dr. Coe has a proper appreciation of the Bible as a source book for religious education. No book the author has ever written in the field of religious education is better conceived and better executed than this one, which will be sufficient commendation to most readers.

The Religious Education of an American Citizen, by Francis Greenwood Peabody. Macmillan, New York. Pp. 214. \$1.25 net.

It is the belief of Professor Peabody that America has a great religious heritage in our history and modern commercialism has only partly obscured this religious life. One can educate the American youth in secure consciousness that there is the religious spirit in him to appeal to. The great qualities which must inhere in a proper religious education for the American citizen are declared to be Discipline, Power and Perspective. Like all of this author's work, the book abounds in magnificent phrases and epigrams and is thoroughly well-written throughout. In the book a scientific view-point and a religious spirit have made a happy union. While it is not as fundamental as that of Professor Coe, it is a volume which should be placed in every Sunday school library as an inspiring and informing work for the use of the teachers.

Fundamental Questions, by Henry Churchill King. Macmillan, New York. Pp. 256. \$1.50 net.

Professor King has the gift of popularizing learning and this book deals with certain of the great religious problems in a most helpful way. The fundamental questions are regarded by Professor King as those of Sin and Suffering, Prayer, Christ, Life's Fundamental Decision, Liberty and Law, Christian Unity, the World Religion. The suggestions made by President King on these themes are thought-provoking. Disciples will be especially interested in his treatment of the subject of Christian unity. He says: "The one uniting word is Christian. We are seeking the union of all confessors of Christ. This is our real unity; that we all, with loyal devotion confess Christ. This it what touches our hearts and makes us long for mutual understanding and for union." The book will be useful for building up religious intelligence among lay people as well as for the purposes of a minister's library.

Tract Is Finished.

The tract on the Disciples of Christ, taken from the book "Progress," has been printed. Irving S. Chenoweth, pastor in Philadelphia, thought well enough of this chapter in "Progress" that he asked permission to have printed two thousand copies of the document with his local church imprint in order to explain the presence of his church in the local community. He made some minor changes in the tract and brought the statistics up to date. We thought we could do no better than accept the changes a successful pastor wished, so our edition of the tract, without imprint of any kind, designed for general circulation, is the same in wording. In quantities of fifty or over, the tracts will be mailed at the rate of two dollars per hundred. Samples will be sent on request.

Appreciation of "Progress".

The splendid editorial review of "Progress" in a recent issue of the *Christian Century* helps to interest the book to the larger public. This review characterizes the book as "prophetic" and commends it to people who wish to understand

the modern movement in religion.

Some nice orders have come in the past month from men who have evidently decided to circulate the book among their friends. Every Institute pastor should see to it that his good friends in religion should read the book. "Progress" will encourage people who may be discouraged about the Disciples. It will help pastors to hold people who would otherwise leave us.

News Notes

J. LESLIE LOBINGIER

Fay E. Livengood is, together with his wife, engaged in study at the Yale School of Religion. They are looking forward to missionary work in India as soon as the way opens, and hope to accomplish this purpose unless the war situation makes it necessary to change their plans.

Joseph L. Garvin was one of the speakers at Camp Sherman on Sunday, December 23rd. He also expected to spend the last few days of December at the same camp.

Alva W. Taylor writes some thought-provoking words under the title: "Will Ministers be Slackers?" in his Social Interpretations in the *Christian Century* of December sixth.

To the regret of the church and the citizens of Hannibal, Mo., Rev. Geo. A. Campbell has resigned his pastorate, the resignation to take effect at the time of his seventh anniversary, February first. He will then begin his new work as minister of the Union Ave. Church of St. Louis.

Word comes from Mrs. J. Clark Archer that her husband landed in Bombay on October third. He is no doubt now at work among the Indian troops of the British army in Mesopotamia. His special studies in the field of Missions (in which he is an Assistant Professor at Yale) will no doubt prove of inestimable help to him in understanding the men among whom he works, and interpreting their problems.

F. E. Davison of Spencer, Ind., is President of his local Ministerial Association.

For the year 1918 John Ray Ewers will write the interpretations of the International Sunday School lessons (Uniform series) appearing in the *Christian Century*.

Irving S. Chenoweth, Pastor of the First Christian Church of Philadelphia, is making plans for the dedication of their new building, which is to occur on January 20th. The new structure is at Northeast Boulevard and Tenth Street. Mr. Chenoweth publishes an attractive folder, "The Reminder." A single copy that chances to be at hand indicates the breadth of his church interest; aside from local church items, there appear notes on Food Conservation, the Red Cross, the 400th anniversary of the Protestant Reformation, the Service Flag, Community Service, etc.

W. E. Gordon continues his good work at Batavia, Ill., where he acts as pastor while engaging in Graduate study at the University of Chicago. A recent every-member canvas resulted in surpassing the goal by \$100 or more. There have been a number of accessions to the membership recently.

Dean F. O. Norton of Drake spent a part of his Christmas holidays in Chicago, attending the meeting of the Association of University Professors.

Our president, Edward A. Henry, together with Mrs. Henry and Mrs. Gordon, is spending the holidays at Evansville, Indiana, Mrs. Henry's old home.

To Ministers: When sending dues or writing the Secretary for any other purpose, enclose a copy of your Church leaflet.

F. C. Norton of Drake University sent in his resignation the past month. This will be acted upon in the usual course at the summer meeting as the officers have no power to act for the organization in such matters.

Dr. Herbert L. Willett was the speaker at the Chicago Sunday Evening Club on December 9th, his subject being "America and the World Crisis." This institution is one of the most interesting of its kind in the country, and attracts to its platform many of the leading speakers of the United States.

H. J. Loken has closed his work at the Union Theological College and has accepted the pulpit at Liberty, Mo., made vacant by Graham Frank going to Dallas, Tex.

The Hyde Park church has subscribed for two hundred copies of the new volume of sermons to be gotten out soon by E. S. Ames.

Austin Hunter probably deserves the title of "the marrying parson of the Campbell Institute." He had 60 weddings last year.

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A PRAYER IN TIME OF WAR

Thou, whose deep ways are in the sea,
Whose footsteps are not known,
Tonight a world that turned from Thee
Is waiting—at Thy Throne.

The towering Babels that we raised
Where scoffing sophists brawl,
The little Anti-christs we praised—
The night is on them all.

The fool hath said . . The fool hath said
And we, who deemed him wise,
We who believed that Thou wast dead,
How should we seek Thine eyes ?

How should we seek to Thee for power
Who scorned Thee yesterday ?
How should we kneel in this dread hour?
Lord, teach us to pray !

Grant us the single heart, once more,
That mocks no sacred thing,
The Sword of Truth our fathers wore
When Thou wast Lord and King.

Let darkness unto darkness tell
Our deep unspoken prayer,
For, while our souls in darkness dwell,
We know that Thou art there.

Alfred Noyes.

Editorial Notes

Will the war contribute to reaction or progress in the religious world? It is just such a question as is being asked by people who are interested in economics and the answer is by no means determined. Government control of railroads may be bungled and lead to a generation of prejudice against the idea. Religious liberals may prove less helpful in war-time than their conservative brothers. If they do, will not the cause of progress be retarded?

The judgement of the community on religious systems is pragmatic. A certain city pastor of untidy dress and impossible sermons stays on from year to year. Every winter he manages to care for a lot of poor people. Good business men forgive all for the sake of this service. In another city one can find a liberal minister preaching to relatively conservative people. He has laughed at hell and repudiated the Virgin Birth. He is known to favor the reception of the unimmersed. Why does not the congregation move him? Because he fills pews, builds up the membership and under his ministry the bills are always paid. The church has no courage to oppose success.

These instances illustrate in a broad way the principle we conceive as the determining one in establishing religious types. It is the function of religion to assist the human race in the struggle for survival. This means that religion is closely related to food production, love, war and every other vital fact.

In Germany reactionary religious conceptions are proving to have a temporary usefulness. A narrow nationalistic conception is given forth by the emperor and supported by his parasites. In America we have most use for the religion of catholic outlook and democratic attitude if we are to continue the war in the spirit in which we began it. If America succeeds without compromising her ideals, we can well believe that the world situation will be favorable to the development of the modern progressive evangelical faith.

We hold the conviction that at last this faith must be accepted, as the popular creed. Is the time near at hand? Whether the war proves a stepping stone or a stumbling-block, those who hold

the free rational faith will not falter in their devotion.

The Humanitarianism of Big Business

W. D. RYAN

It becomes increasingly certain that the "soul-less corporation" has a soul. Whether this is a recent acquisition or endowment; or whether it has been in *status quo* through all the yesterdays is a question that does not now concern me. It is quite sufficient that the soul is now manifesting its presence.

The scarcity of coal in Ohio during December caused much suffering. Money was powerless to secure heat. Last evening a fellow passenger in a trolley car told me that on a recent morning when he went to work at the Carnegie mills he remarked to the boss that he left just two lumps of coal in his cellar at home and that his wife and babies would probably get pretty cold before night-fall. The official replied, "Why man, we won't allow that as long as there is a lump of coal at the works." At ten o'clock that forenoon three tons of coal were in the cellar of this working man. Be it known that at this very time the Carnegie Steel Company was closing many of its departments on account of lack of fuel, and that the case cited is one of hundreds. Other corporations have dealt out coal to their employes with equally liberal hand.

The director of welfare has come to be regarded as a necessary functionary in any business institution of moment.

One's enjoyment of the glow of the Mazda lamp is rather increased by knowing that hundreds of girls engaged in the manufacture of it go each noon to elegantly appointed rest rooms where lunch is served them at less than cost, and where the touch of refinement resulting from contact with the best in music, art and literature awaits them. Trained nurses look after their health and competent specialists help them in solving their vital problems.

The Youngstown Sheet and Tube Company, one of the largest independent steel companies in America, maintains a magnificent hospital for the sole use of its employes. In many cases their wages are continued through their period of illness and sent to their families. This same corporation conducts extensive night

schools for its men. Every effort is put forth to make intelligent American citizens of the foreigners who are in their employ.

Club houses for the employes, maintained at company expense, are, of course, exceedingly common. A good example is that of the Republic Rubber Company where an up to date structure, that would put to shame many of our college buildings, is given over to the use of the men. Besides enjoying good meals a la carte at cost, they are all permitted to use the reading rooms, the recreation and game rooms, the bathing facilities, etc.

The railroad Y. M. C. A. with its extensive dormitories and usual Y. M. C. A. features has come to be reckoned among the necessities at railway centers.

Right in the midst of mills, belching forth smoke and flame, is a grass plot of several acres, dotted with trees and containing a miniature lake. Every facility for enabling Young America to enjoy life is found here. The most competent of play-ground directors are kept busy all through the summer. Above the screech of whistles and roar of machinery you may hear the laughter and shouts of the barefoot boy; and his name is legion; and his sister is with him. The entire expense of the enterprise is borne by the biggest steel corporation in the world.

Working men were encouraged to plant war gardens, and the corporations plowed and harrowed every garden that their employes would promise to plant, and the employe got all the produce without expense either for the land or for this service.

Company houses are not the terrorizing hovels that once were pictured. Still companies are building houses by the thousand, but they are neat, substantial, sanitary and contain every modern convenience. Moreover the rentals to employes are, so far as I can learn, considerably less than would be demanded by other land-lords.

Ida Tarbell said, several years ago, that the safety first propaganda was fast becoming a religion. One of the items of first consideration in modern industrialism is the safety and welfare of the man depended upon to do the work.

Time would fail to speak of individual cases where the wolf is

driven from the door of an employe's family months after the bread winner had died, and where men and families are tided over long periods of misfortune.

If the fruit of the tree is a fair criterion, I think I have proved my thesis that the corporation has a soul. If the cases cited seem to abound over-much in local coloring, it is only because I wish to be specific and am very sure that they represent, with fair accuracy, a phase of industrial conditions throughout the country.

It would appear that much of the friction between capital and labor may be removed by the removal of the employe's cause for complaint. The primary demand, of course, is for justice. After this, a man wants to know that he is to be regarded and treated as a human being. Large gains in realizing this latter desire are unquestionably coming to him in these days.

Chamber of Philosophy

J. E. WOLFE

One of the interesting problems in philosophy in recent years has been the problem of the Theory of Value. And the first question in the problem has been, In how far does "value" exist "in" a "thing" as a constituent element, principle, or attribute, and in how far is "value" "put" upon a "thing" by a conscious being capable of knowing it, of desiring and being interested in the "thing". One set of the theories holds that "value" is "in" a "thing" as such. The other set of theories holds that "value" is "given" to a "thing" and that a thing is valuable only as related to the interests or desires of an interested being. Along these lines are drawn the distinctions between the various theories of value. And as the other side of the matter we have the discussion regarding the absolute or relative and practical character of "value."

The absolute and realistic theories of value are not so capable of making a good case for themselves as seem to be the theories that teach value as given to things by an interested being. Even Dr. Perry breaks with realism when he comes to discuss the theory of value. We have a new picture, too, of the interest being in our modern psychology. And with this goes the new understand-

ing of the relation of the individual and the group or society.

Now it is just in terms of this rise and importance of the relative theory of value, its practical character, and of value as given to a thing by a conscious being and in terms of the thing's relation to the interests, plans of the conscious being that there has come to me a question regarding the much talk about "sacrificial living." Does not the idea of sacrificial living partake of the theory of value as "in" a thing, as absolute, and the scale of values built upon such a theory? If for a thing to have value, to be valuable, it must have importance for a plan, a purpose, an interest or desire as it may be stated, then it would seem that the idea of sacrifice does not belong to this field of the theory of value. For anything that will not tie up with the plan or interest has no value. How then can there be sacrifice? If the idea of sacrifice is a matter of comparison of two projected programs, one of which some set of circumstances have made impossible, and this one the most alluring, it but means that the other plan is impossible in the world as it is, in which world are no values, but upon which world we try to put such value as we may. And there is no sacrifice. Or does sacrifice have to do with the being having interests and desires, and not with the field of value? Can this distinction be made?

The practical bearing of this is in regard to its part in the vim and the attitudes with which a man may go to his task. He is not thinking of sacrifice; he forgets the flesh-pots of Egypt; he counts the other things as refuse; he shuffles off regret and puts his all in the possible and next thing in the path of human interest and welfare.

Readings—Dewey, *Essays, Is Judgement Practical?*

Stuart, *Studies in Logical Theory*

Creative Intelligence

Perry, Jr. of *Phil.*, March 26, 1917

Perry, *Present Philosophical Tendencies*

H. J. Loken and family were snow bound for three days on the way to Liberty, Mo., their new home.

Chamber of Pastoral Duties

C. J. ARMSTRONG

The Pulpit and the War

Almost every week the ministers of our country are receiving communications asking them to emphasize some cause essential to the winning of the war. Invariably the prominence, influence and patriotism of the men of the cloth are "writ large" in said communications. Some authors and editors are telling us that the church is about down and out—a kind of spiritual octogenarian, a something without power, appeal or attraction. Evidently the war department, Mr. Hoover, Dr. Garfield and President Wilson are not of that opinion. They are constantly appealing to the church as an institution of vital strength and patriotic power.

This very fact suggests a question. Is there a danger that the church will become an annex of the war department? Shall the pastor respond to every request for a sermon on every emergency that appeals, from Liberty Bonds to the willing payment of the income tax? In a word, shall the war and its emergency appeals absorb the thought, sermon time and voice of the pulpit? The people read little else but war news in their daily papers. Shall they hear nothing but war and its appeals when they assemble in church?

The pulpit has a very sacred and responsible function to fulfil in this tragic war for world-freedom from the curse of Prussianism. It must strive to conserve the ideals of democracy and the passion of love in the midst of strife and bloodshed. It must endeavor to nerve the nation for the necessary sacrifice of life and treasure that democracy may be saved from the attack of autocracy and ultimately inherit the earth. It must bring comfort and strength to the anxious hearts of the fathers and mothers, sisters and lovers. And, above all, it must make God a real father and Jesus Christ a present reality to the perplexed and weary age. One other duty remains, namely, to help along every patriotic cause essential to the winning of the war. Through prayer and sermon and conversation the pastor may meet the general obligations that the war imposes, but how can he meet this last de-

mand without making the service a mere mouth-piece for some department of war activity—an activity of which the people probably already have learned much through the daily papers and magazines?

The writer's suggestion (growing out of his own practice) is this: make the time for announcements vital with a very brief but well prepared statement (such as the four-minute men use) of the matter. Cut out some of the routine announcements or leave them to the calendar or bulletin board. Then when the time for the sermon comes, pour yourself out in a message that will send the people away stronger and braver.

Chamber of Classical Languages

ROY C. FLICKINGER

In illustration of Pres. Macenzie's statement concerning the value to ministers of even a minimum knowledge of Greek, as quoted last month, I wish to record an anecdote. Not long ago one of our Northwestern graduates was pastor of a Methodist church in Indiana. The town was invaded by a Disciple evangelist, who at nearly every service paraded the "united consensus of the scholarship of the world" as being committed to the position that baptizo means "dip". Our alumnus had taken a little Greek at the university but like most pedobaptists had never made any special study of the baptizo matter. Now in some alarm he sent off an appeal for help to one of our Northwestern classicists. Prof. Scott is easily within the first half-dozen of American Hellenists, and within the last fifteen years, in company with a few German and British scholars, has overturned the previously accepted theories concerning Homer, thereby deservedly gaining a truly international reputation. Incidentally he believes that baptizo meant merely to "moisten", regardless of method, and quickly provided his old student with a few classical texts to argue from. Armed with these, the latter prepared to confront the evangelist. But the battle was already over. The newcomer had to confess that he did not know so much as the Greek alphabet and was not

in a position to argue the point. On the advice of the local officers he terminated his meetings at once and quickly left town. The moral of this story is that a little Greek enabled the one man to gain an overwhelming victory, and conversely entire ignorance of it cost the other man a battle which he need not have lost. Perhaps Pres. MacKenzie conceded too much when he said that "for the specific work of evangelism such a training cannot be proved to be essential." Those who preach the "full gospel" or who have to confute it may easily find Greek among their most valued acquisitions.

I have recently been reading Ovid's poems from exile (9-17 A. D.); in his *Ex Ponto* III, 4, 97 he wrote:

perfida damnatas Germania proicit hastas.

Evidently the reputation of the German race has not changed much in the course of nineteen centuries.

Chamber of Old Testament

G. A. PECKHAM

The divine right of kings and the deified creed are founded upon the same principle. Both are fatal to the intellectual and spiritual freedom of the individual. The devotees of either are slaves with no conscience of their own, potential criminals ready to disregard any and every law of man or God. For the king can do no wrong, or the creed is divine, is an accepted proposition with them. Then naturally follows the corollary, Whatever a subject does in the service of his sovereign, or his deity, must be right. The book of Job in the religion of the hero's three friends gives us a good example of the deified creed, while a fine illustration of the divine right of kings may be seen in the central powers of Europe controlled by the criminally insane Kaiser, William Hohenzollern. Under his blighting rule gray-haired professors of ethics and ministers of the gospel of peace at their "master's high behest" gave a clean bill of health to atrocities which put to shame the ancient heathen. The history of the deified creed makes little, if any, better showing.

As a rule, a creed, like the old Roman emperors, is not deified until it is dead. Furthermore it is always a man-made institution. That of the three friends may be formulated as follows: "Great suffering always means great sin on the part of the victim." It was dead before the beginning of the debate between Job and his visitors, killed by the facts of experience of that Old Testament saint. So the real facts must be suppressed and others invented in support of the proposition (see xxii.1-11). This meant the assassination of the character of the person of whom God says: "There is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil." But what cared these bigots for a little matter like that? The creed must be maintained, though heaven, and all for which heaven stands, fall; for is it not divine and therefore inerrant?

From the time of Job down to the year of our Lord 1918, heresy-hunting and religious persecution have always had such a creed for a back-ground. It matters not whether it be, "We are Abraham's seed, and have never yet been in bondage to any man", or "Evolution banishes God from his universe", the effects are equally baneful. "Moses is the author of the Pentateuch" was once a creed to which nearly every one could subscribe, and it formed a working basis for Scripture study. But we read nothing about deifying it and hunting men out of the brotherhood for *lese majestie* until the scholarship of the world had pronounced it dead.

The divine right of kings with its brood of sneaking, skulking creatures in every corner of the earth, professing friendship while they seek the destruction of those who feed them, will have to go. So, too, all these dead, deified creeds must be banished from our hearts for the living and life-giving Son of God.

My Dear Professor Willett:-

I acknowledge with hearty thanks the gift of the volume "Progress." It is an uncommonly interesting collection of essays. I am glad that Yale can claim a peculiar interest in the movement that it commemorates.

Frank C. Porter.

Chamber of New Testament

CHARLES J. RITCHEY

The Millennial Hope: a Phase of War-Time Thinking. By Professor Shirley Jackson Case. The University of Chicago Press. vii and 253 pages. \$1.25 plus postage.

To strengthen an historical belief, state its present function and then its history; to oppose such a belief, give its history and then discuss its present function. Some such thought lies back of the plan adopted by the author of this book, as the enumeration of its five chapters indicates:- Gentile Hopes, Hebrew and Jewish Hopes, Early Christian Hopes, Later Christian Hopes, and Modern Estimate of Millennial Hopes. It is absolutely impossible to meet and vanquish the well-fortified millenarianist on his own ground. Once he is granted the privilege of arguing on the basis of Biblical interpretation (falsely so called, perhaps), he has complete confidence in his own position. Such weakness as his system of thought may betray, can be covered up by charges of unbelief brought against his opponent.

Professor Case does not offer millenarianism any such vantage ground. He gives a survey of all the religions which have contributed anything to modern occidental religious thought insofar as they possess teachings comparable to Christian millenarianism. By the time one has examined all these beliefs, he sees that they grew out of a pessimistic attitude toward this world order and man's ability to adjust himself happily in it. They functioned by building up hopes for the future in which all human wishes were to be satisfied for the faithful without any responsibility on their part. They have functioned *through the building up of hopes, not through their satisfaction.*

Present-day millenarianism is to be judged finally by an answer to Professor Case's prefatory question: "Are the ills of society to be righted by an early and sudden destruction of the present world or is its permanent relief to be secured only by a gradual process of strenuous endeavor covering a long period of years?"

It is not probable that this book will circulate widely among those who are saturated with millenarian beliefs, nor among

those who desire an easy refutation. It will be valuable chiefly for those who are ready to acquire an historical background as a preparation for the inculcation of a more optimistic view of life than millennarianism affords. The problem of maintaining a healthful attitude toward the world and the tasks involved in life has become especially acute since the war has precipitated this mass of primitive pessimism upon the church in the form of a revived millennarianism. No minister can close his eyes to this fact. He must either acquiesce or resist. If he does the latter, he needs careful preparation.

Chamber of Education

HERBERT MARTIN

A new day is in process of being born. Tomorrow we shall live in a new world, religiously, ethically, educationally. Of the last two combined I shall speak here, reserving the first for another time. That something has been wrong with our theory and practice the present world condition testifies to. What it is cannot easily be discovered. These paragraphs offer but a suggestion or two.

It is possible that our theory has been divorced from our practice, our education from our life, that our philosophy of life has not found expression in our deed. Educationally speaking this is not true of our quondam friends, the Germans. It is their philosophy of life itself that is at fault. With us education has never been regarded as constitutive of life, as of its very essence. The curriculum has not been identified with life in any real fashion. Schooling is ordinarily just a good thing "to take", providing there are time and opportunity. Much of our education has been indulged in as a sort of leisure adornment, as an external polish, and not pursued as elemental and essential. Education tomorrow will be a social program undertaken for the purpose of making more ideal citizens, of incarnating ideas in human lives. We shall have a philosophy of life thought-out, full-orbed, and thus possessing some measure of completeness and consistency. Education

will find its setting and motive in this life-view and prove a significant agency in its realization.

"It is not expedient for Christian believers to oppose education" says a recent issue of a so-called religious weekly. To abandon the field, it continues, would be to "leave it entirely to the anti-Christian theorizers". What a *raison d'être* for education, and what an appreciation! Education, intelligently appraised, to say nothing of Christian education, in its identification of thought and deed, of profession and practice, as giving fashion and guidance to life, will be essentially ethical. We shall have a single standard in morals. Civilization or culture as a veneer over an underlying barbarism yields a double standard of morality. The revelations of diplomatic intrigue in recent months constitute the maximum expression of duplicity. Diplomacy as the profession of regard and fidelity while practising the "tooth and claw" of savagery and animalism will be impossible under the new education. A practice that is dishonorable and immoral between individuals cannot be honorable and moral between nations.

I mean to say then that education will be constitutive and a unifier of life. Its curriculum will consist of selected and proved life-values. Its subject-matter will be living issues, concerns, and problems. It will gear the individual up more highly and make impossible the present ethical dislocations, individual and national. It will identify conduct and character.

Chamber of Literature

LEE E. CANNON

The Eternal Conflict

A great prerogative of criticism is, to parody one of the hymns of the Church, "to knock the present age." One feels prone to agree with Professor Sherman (*On Contemporary Literature*, Henry Holt, 1917, \$1.50) that we are, for the present at least, living in the worst of all possible worlds, not only because of the state of world politics, but also because of certain disintegrating tendencies which reveal themselves in contemporary literature. In the book

mentioned, these tendencies, together with some that are more hopeful, are discussed in chapters on naturalism—Utopian, barbaric aesthetic (Wells, Dreiser, George Moore); Realism (Bennett); Skepticism (Anatole France); Exoticism (Synge); Toryism (Alfred Austin); Aesthetic Idealism (H. James); Humanism (Meredith); finally, as Mr. Hackett wittily says in the *New Republic*, Mr. Sherman “relaxes cautiously, safe in the arms of Shakespeare”. Seemingly, in Hackett’s opinion, this is a horrible anti-climax!

Professor Sherman’s criticism cuts in to the core of these tendencies. He not only has high standards of measurement, but tries to create standards in others. Now Mr. Hackett objects to standards, and with charming naivete and superficiality succeeds in convicting the professor of the crime of being decent, and finally damns him by putting him among such “sheep of instinctive obedience” to moral order, as P. E. More, W. C. Brownell, Irving Babbitt, Paul Shorey, et al. In other words, Mr. Sherman is a humanist. What a degradation this is to what many of the young progressives (in a circle) are pleased to call their minds, can be seen in Randolph Bourne’s recent hysterical shriek against Paul Shorey’s “The Assault on Humanism.” At present, to be vital is the essential. To accept convention is to refuse life. To disapprove of vulgarity, to resent emphasis on “treacherous individual sensibilities” is to dam the current of the *elan vital*.

Some of us are inclined to agree with Professor Sherman that the great task of the twentieth century thinkers is to get man out of the nature into which those of the nineteenth put him. “Man must begin, know this, where Nature ends.” Right here is a good place to call attention to the basis suggested for distinguishing between realistic and naturalistic fiction. Both represent the life of man in modern society, and are founded on the experience and observation of the author, “but the realistic novel is a representation based on a theory of human conduct; the naturalistic on a theory of animal behavior.”

Although the heralds of the forlorn gospel of Humanism who sally forth in our day upon the “quest for the best” are subject to the scoffing remarks of the modern scions of the Bandar-Log, sit-

ting without fig leaves, under the tree of "contemporary vitality"; their fate is as enduring as is that of those vital voyagers who are adrift on the stream of natural impulse, until, spurlos versenkt by the popgun of their hypothesis, they are "swallow'd in Vastness, lost in Silence, drown'd in the deeps of a meaningless Past."

The devil—the printer's devil—by inserting a "not" in my reference to Mr. Lindsay, in the December BULLETIN, made me guilty of agreeing with Miss Lowell's classification of him. I protest.

News Notes

J. LESLIE LOBINGIER

Burris A. Jenkins has published a new book based on his experiences of six months in the Y. M. C. A. work at the front. Its title is "Facing the Hindenberg Line", and Fleming H. Revell is the publisher.

Rodney L. McQuary, formerly Professor of Biblical Literature at Eureka College, and now a chaplain in the National Army, was married to Miss Helen Longman on December 31st. The ceremony was preformed by the bride's brother, Rev. C. W. Longman, an old college friend of the groom.

Orvis F. Jordan of Evanston is this year Grand Chaplain of the I. O. O. F. for the Grand Lodge of the State of Illinois.

Members of the Campbell Institute will be interested in the efforts of Butler College to establish a Charles E. Underwood Scholarship Fund; the Indiana churches have been asked to use their educational offerings for the present year for this purpose.

Perry J. Rice is shortly to leave El Paso for Chicago. His pastorate in El Paso has covered a period of about nine years, during which time he has been active in both denominational and interdenominational affairs. For a number of years he has been president of the New Mexico-West Texas Christian Missionary Society. On March first he will begin his work as executive secretary of the Chicago Christian Missionary Society. He will secure funds for the development of the Chicago work, have much to do with the

planting of one new church a year (as at present contemplated by the Chicago society), and perform the other functions that such an office implies. It is possible that the Institute men living near Chicago may give a dinner to Mr. Rice early in April.

The report of F. O. Norton's resignation in the last issue of the Bulletin was very much like one of the reports of Mark Twain's death, of which the humorist himself said that it was very greatly exaggerated. Dean Norton is still a member of the Institute, and intends to remain so.

Two of our members are now entitled to congratulations, Lin. D. Cartwright and Herbert L. Swanson. In the case of the former the reason is a girl; in the case of the latter, a boy.

On January 27th, Dr. E. S. Ames was the University of Chicago Preacher at Mandel Hall.

Howard E. Jenson's new address is 512 Webster Place, Milwaukee. During January he preached a series of sermons on the Social Value of Christianity, inviting public discussion of the various topics on each following Wednesday evening.

The Disciples' Publication Society reports that orders for the book, "Progress", are coming in constantly.

W. C. Macdougall and family are expecting to return to India next October. and are already arranging for passage.

W. C. Macdougall and his church in Waukegan have been trying to do what they could to meet the needs of the hosts of "Jackies" who come to their city from the Naval Training Station near by. But they are very greatly handicapped for lack of sufficient funds. There are probably more than a thousand men at the station who are members of the Disciples' church, or express a preference for it. Many of these find their way to Waukegan at the week-end, and Mr. Macdougall feels that the strengthening of the local church plant is of vital importance,—far more important in fact than would be the sending of a civilian chaplain to represent the Disciples.

E. S. Ames expects to publish a new book shortly, a series of five sermons preached in his church during December.

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IN TIME OF WAR

How long, O God, shall nations lift up their hands to war?
How long shall we look fondly Thy Kingdom's triumph for?
How long shall kings and armies defeat Thy reign of peace—
Until Thy voice in thunder shall bid their strife to cease?

The pomp of martial triumph, the cult of armed might,
Sways people who still cherish a creed of pagan night.
The dawning of Thy Kingdom—the thousand years of peace—
Breaks slowly on the watchers from war who seek release.

The fountain-head of conflict (man's hate of brother man—
The greed that knew no bounding, whence floods of envy ran)
Dries slowly in the splendor that streams from out Thy throne,
Whose radiant light shall wither all fruitage but Thine own.

The seed of crude ambition, the lust of pelf and power,
Has borne its deadly harvest in this unholy hour;
Lord God, arise with healing and bring the world Thy peace,
Hate turned to love of brother, fraternal joy's increase.

Allay the greed of mammon, relax the straining hands
That grip the sword of conquest, and crimson peaceful lands—
Till crowns and scepters perish, and all the brood of hell
Who drive brave men to slaughter Thy justice shall dispel.

Till nations leagued with nations to work the will of all
Shall beat their swords to plowshares, and Thee their Father call:
Thy justice vindicated, Thy righteousness made sure,
Thy kingdom come in triumph, through ages to endure.

FRANK MONROE CROUCH.

Two Kinds of Reformers

It may have been just the accident of circumstance that Jeremiah influenced his age less than did Isaiah but we think it was also partly a matter of method. One was the weeping, denouncing kind of reformer. The other saw not less clearly the evil of the world, but still found a place for hope. His denunciations were not unmixed with appreciation of the good he found among his people. The way of all prophets leads to martyrdom but the prophet who, like Noah, preaches without effect, is the saddest spectacle. A great prophet should not sit Jonah-like under his gourd, jealous for his message but indifferent to his audience.

Two contemporaneous books illustrate the difference in method of which we speak. Orchard in his *Outlook for Religion* sounds the carping critical note. He sees all the evil in contemporaneous church life but he is color-blind to the good. He thinks the Catholic church is no longer catholic and the Protestant churches have lost their protest. He finds non-conformist churches completely conformed to this world. He hesitates between the notions that the future religion will be Romanist, or that of some brand new Protestant movement yet unborn.

The occasion of this jeremiad is that the churches are just now supporting their nations in the war against the atrocities of German autocracy. He finds no place for the notion that this may be due to intellectual blindness. It is the uglier thing of moral turpitude. There is no salvation in other than the Quaker attitude; but let us beware of the Quakers for they are luke-warm. We cannot believe that a man lacking faith in the vast majority of the human race can ever accomplish much as a prophet, though he diagnoses with much skill the sickness of modern religion. He is too much like the over-zealous surgeon who always counsels an operation.

Not less scathing is Professor Rauschenbusch when he chooses to be. He has indicted the age for its sins as well as the church. But he has never made the mistake of falling into despair. He does not waste pages in wailing because the church has no message and then fail himself to give a constructive message. In his *A*

Theology for the Social Gospel he works constructively at the task of giving religion a modern message. He desires to fulfil rather than to destroy.

It is here that men of our fellowship may learn a lesson. University trained men cultivate habits of analysis and criticism. It is one thing to handle a book or a theory without gloves; it is another thing to disbelieve in one's brethren.

In our great brotherhood which we serve can be found many things not pleasant to mention. We see ignorance and sectarianism and irreverence. A rampant commercialism has torn reputations to tatters to furnish a religious sensation for a price. The growing wealth of our people has made us fear sometimes the plutocratic control of great enterprises among us. We have seen honest teachers threatened with loss of position and good preachers driven into other communions. In current religious teaching the great Disciple plea is often caricatured.

But the presence of these things must not make us blind to the beautiful things among us. Thousands of plain people are living with piety and rectitude through our religious influence. If our colleges are fighting for their freedom, they have enough of it to turn out hundreds of men and women who are free. The Disciples have done their part in building up religious education, temperance reform, and latterly have taken a better part in missionary work. There is youthful enthusiasm and passionate loyalty in our ranks.

The prophet who would speak to our people cannot forever expose our sins to the public gaze. He must also learn to sympathize with our better qualities and build upon these the better thing we should be.

It is not because they are liberal that some men are hated; often it is because they are really hard and unsympathetic. It is the function of the Campbell Institute to foster a spirit among our educated men which is at once kindly and discriminating. We must speak the truth in love.

It will be gratifying to the friends of Drake University to learn that the immediate necessities of the school have been provided for by the Men and Millions Movement.

Chamber of Literature

LEE E. CANNON

I often used to wonder why our students who went abroad to study chose German instead of French universities. Of course, one reason was the energetic propaganda of the German schools. Another was the ignorance which has existed in this country about the opportunities in the schools of France. For such ignorance there is no longer excuse. The Society for American Fellowships in French Universities has just published, under the editorship of Dean Wigmore of Northwestern University Law School *Science and Learning in France* (McClurg, 1917, \$1.50.)

This volume is a beautiful piece of craftsmanship in book-making, and would cost much more if it were not endowed by the Society. Its purpose is to show to the American people the importance and the extent of the contribution of French scholarship. Each chapter is compiled by a committee of representative American scholars, and sets forth the facilities for study, laboratory and library resources, etc., in the different French universities. For example, Professors Carver, Deibler, Giddings and Ross present France's contribution in the field of sociology.

There are three valuable appendices, discussing educational advantages for American students in France: the French institutions of higher learning, their organization, requirements, etc.; practical suggestions for intending graduate students.

As stated in the preface, "the ultimate and cardinal mission of the book is an act of homage to French science." It is, however, more than that. It is part of a very necessary and opportune propaganda. French scholarship has certain elements that are admirable counter-irritants to the frequent narrow over-specialization of German scholarship. We Americans need badly to be inoculated with some of the French intellectual virus, and it is to be hoped that it will "take", lest we fall victims to the "Nemesis of Mediocrity."

As supplementary to this excellent book, I desire to commend to those who are unfamiliar with them, Barrett Wendel's *France of Today* and W. C. Brownell's *French Traits*, both published by Scribner's.

Chamber of Pastoral Duties

C. J. ARMSTRONG

A Pastor's Dream

Last fall, while sleeping on a Pullman, I had a most vivid and terrible dream. I dreamed that I stood in the center of the city (which I had but shortly before left for my present city) and beheld a most grewsome sight. In batches of three the children of the city were being brought forth and hanged upon a high gallows. The mayor of that city was master of ceremonies and his fellow-commissioners were his assistants.

My first thought when, in agonized sweat, I awoke, was: how glad I am that it was a dream. My second thought was: is it, after all, a dream? In principle, the dream expressed a solemn truth, a literal fact. The officials of that particular city had tolerated vice conditions, fostered saloon sentiment, and ridden into office through subserviency to base interests. Do not such conditions bear most heavily upon children? Are they not, because of money spent on vice and liquor, kept out of school, underfed, underclothed, compelled to go to work young, and subjected to unusually hard situations and temptations? Who are their real executioners? Are they not the voters who vote for corrupt and inefficient men, and the office-holders, who, by pandering to vice and liquor interests, curse the lives of born and unborn children? My third thought was: gruesome and terrible as it would be, the mayors and councilmen (and, also, voters) of most of our cities, by tolerating lawlessness and vice conditions, are doing unnumbered thousands of children far more injury than if they literally hanged them.

We do well to plead for the children of Belgium, northern France, Serbia and Poland—children, the tragic victims of the scourge of war. If we could keep silent, the very stones would cry out in their behalf. But let not our pulpits remain silent while politicians are the moral executioners of the precious young lives. You may be branded as an agitator, a pulpit ranter, a clerical nuisance. Rejoice and be exceeding glad for such denunciation "for the Son of man's sake" proves that your shots are going home. This age

needs the agitator—not the wild, brainless fanatic. Cold, indeed, must be the preacher who can refrain from wise but fearless agitation while the children are being morally murdered.

Chamber of Classical Languages

ROY C. FLICKINGER

As an outgrowth of the Conference on Classical Studies in Liberal Education, which was held at Princeton last June, has appeared a volume entitled *The Value of the Classics* (Princeton University Press, 1917; \$1.). After a lengthy introduction on the "Present Outlook" by Dean A. F. West, in which the current situation is canvassed and the arguments pro and con are briefly restated, the addresses are given in full as delivered at the Conference. In no instance was the speaker pecuniarily interested in the cause of the Classics, a fact which obviated the possibility of professional bias. Such men as Senator Lodge, the editors of the New York Tribune and the Sun, scientists who have been presidents of various learned societies of national scope, educators, and men of affairs were present and declared their faith in classical studies and a mighty protest against the possibility of their being displaced from their present position. Nearly 250 pages of "statements" follow from representatives of fourteen branches of study and activity, including Presidents Wilson, Taft, Roosevelt and Cleveland. The final chapter deals with statistics. Prof. Adriance of the Department of Economics and Statistics at Princeton contributes an especially interesting feature here; he had examined Dr. Flexner's deductions from the statistics of the College Entrance Examination Board with reference to classical teaching and declares that the figures have been "misused in a very extraordinary way." Mr. Flexner made an "improper selection from the data at hand," and created a "quite erroneous impression." The whole volume constitutes a store-house of up-to-date information and an invaluable addition to every classical library.

Nullum est jam dictum quod non dictum sit prius (Terence).

Pereant qui ante nos nostra dixerunt (Hieronymus).

Chamber of Systematic Theology

CHARLES M. SHARPE

New Ideas Concerning God

Christendom seems to have entered its *Goetterdamerung*. Germany alone seems to be finding its old God-ideas serviceable,—amended, it is true by appropriate infusions of Jehovahism and Allahism. It is an indication of how thoroughly Chistianity as an ethical religion has penetrated the thought of the allied democracies that even in the stress of this war there has been no appreciable revival of Old Testament Jehovahism, (except in the guise of Miliennarianism) but rather the search for a God-idea beyond any the past ages of faith have attained. It is the search for a conception of God which makes Him in and of the world while yet competent to the needs of the world.

It is seen now as never before how completely former ideas of God have been cast in the moulds of monarchial and autocratic politics. The essence of these ideas is that God is above and external to the world, albeit able to move upon and within it with almighty power according to His will. Whatever exists or comes to pass is by His will or permission. This view suits admirably with the German theory of government and is really the foundation of that theory. Only such a God could delegate such authority as the Kaiser assumes to himself as God's ordinance. But the doctrine does not fit the democratic theory that power resides in the people and comes up from them to their chosen rulers. In the earlier beginnings of democracy its advocates defended their theory upon a religious basis which did not seem at the time to require a break with the theological forms of New Testament Christianity. They resisted the usurpations of human monarchs upon the crown rights of Jesus Christ and of God in the realm of conscience. Their revolt was, in fact, but an abridgement of the divine right of kings, and not, at first, an attack upon the doctrine itself. But the revolt could not stop there. It has advanced to the complete rejection of the whole theory of absolutism, and today we have the dissolution of the fundamental theological ideas upon which the out-lived political and social theories rested.

The democratic conception of God is yet inchoate and tentative, but in essence it is the direct antithesis of the autocratic idea. God is held to be in and of the world as the immanent and directive life of the sum total of reality. The world itself is growing and God is struggling in its struggles, advancing with its advance, afflicted with its afflictions, joying with its joys, doing the best he can in it and for it, and, upon the whole, doing well.

It is not altogether easy to see how this view consists with the Christianity of the New Testament formally considered, and one may miss some of the values which seem to have inhered in the old absolute conception. Indeed, no harmonization is possible if one is determined to retain the theological framework of the New Testament Christianity as indispensable to its spiritual and ethical power. It is only when one recognizes that spiritual and ethical Christianity is not bound to those theological symbols suited to monarchical and absolutist society, that he can see some real inner connection between modern democracy and Christianity—the Christianity of Jesus.

What, then, does Jesus' personal religion reveal with reference to the nature, being and power of God? Does it reveal the calm and passionless Deity of a platonized or stoicized theology? Is God throned afar witnessing languidly the struggles of the world? Is he a God of sheer omnipotence and omniscience lacking nothing to be the world's saviour except the undivided and energetic will to save? When one studies the religious speech of Jesus—and all his speech was religious rather than theological—he will be surprised to find how little of the strictly theological terminology of his day Jesus found it necessary to employ in his religious ministry, and how little he made of any merely formal idea. Take, for example, Jesus' conviction with reference to the power of God and what it could and would accomplish. Surely he did not feel that sheer power could or would be used of God to break down the human will or to promote moral ends. Is not this the teaching of the account of his temptation in the wilderness and upon the mount? The whole method of Jesus reveals a view of God as one who struggles with and in man for the development of moral and

spiritual life. His view of past ages of history is that God has been working—just as now he himself works. “I if I be lifted up will draw all men unto me.”

Perhaps Jesus was not so independent of the thought forms of his day as to be able to conceive of God as actually growing and advancing with the struggles and growth of the world. Perhaps a God incomplete and immature would have seemed to him inadequate to the world's need. I say perhaps, because we in fact have so little upon which to base a judgement of Jesus' inner consciousness with reference to such questions. But we are living in a period two thousand years later than Jesus' day. We are in possession of the fruitful results of far-reaching studies in nature and history which compel us to face questions upon which he has given us no specific and direct light. One of these problems and the greatest of them all is just this of reconciling our faith in the good God and Father of our Lord Jesus Christ, with the facts of a world in which we are not at present able to recognize Him as absolute.

No one is inclined to be dogmatic here. We are all reduced to humility if we have any conception of the magnitude and difficulty of the problem. Personally, I feel that one can easily overdo the idea of the relativity of God until he becomes absolutely relative and negligible. I would prefer a treatment which makes him relatively absolute, and believe this would be more in accord with the facts of life viewed in a broad evolutionary manner. We must beware lest our theology ministers to pessimism.

I would like to call attention to a vigorous little volume *Do We Need a New Idea of God*, by Edmund H. Reeman, George W. Jacobs and Co., Philadelphia, \$1.00 net. It frankly advocates the ideas popularized by Wells and others, and goes more deeply into the implications of them.

Chas. M. Sharpe has been granted a year's furlough by the Disciples' Divinity House to engage in Y. M. C. A. work in France. He expects to leave some time in March. We shall hope to hear from him when he gets on the field.

Chamber of Philosophy

J. E. WOLFE

The Ethics of Tolerance

Thru the kindness of one of the men of the church here I had my attention called to an article by Mr. Odell in the *Atlantic Monthly* for February, titled, "And Peter Sat By the Fire Warming Himself." Mr. Odell is distressed by the tolerant attitude and the lack of an aggressive spiritual leadership on the part of the christian ministry during the years 1914 till now. Let us take him as kindly and with real honest interest and ask what is the fundamental matter lying back of his own distress and the wide spread yearning for a voice that shall be as the voice of God to Humanity. For this voice men have had the habit of looking to the church, and the church has encouraged the habit. Why, then, do some feel a betrayal now? There come to mind four items that have caused the church to build up an ethics of tolerance and to lose its keen edge regarding the matters of social justice.

There is the doctrine of the natural and the supernatural which gives to us a mean estimate of the worth of human work and attainments and allows them only a temporal significance, a sand house built on the shore between tides.

Further, there is the doctrine of an early return of the personal Jesus who will then set up his own order of righteousness. And all of man's work that shall go into it shall be only his faith and expectations and willingness regarding the kingdom that Jesus will set up.

The punitive and backward-looking character of our conception and practice of justice as between the individual and the State, or as between Nations, is another significant fact.

Many have held to a sort of laissez faire theory based on a faith in the good and ever forward going natural order, or a blind or selfish assertion in the face of facts, that all that is, is good.

Now not one of these items appeals to the modern mind as true. The acceptance of an evolution by trial and error, the doctrine of democracy, the belief in the inter-relations of all things, the estimate of man's work as eternally significant and of highest worth,

social readjustment and the forward-looking character of justice, would all seem to tend to demand a constructive ethics rather than an ethics of tolerance. There would be allowed only that tolerance which is part of and native to a program and plan of positive life, a tolerance of disdain and judgemental discarding of impossible methods and means of doing the positive task in hand.

The deadlock in the world situation and the yearning in men's hearts for a voice as of God to all men demand a third-party, impartial, forward-looking and aggressive message, and one that shall come with prestige. That we have an ethics of tolerance seems clear from the fact that we are fearful of every creative movement, and treat them as disturbers and evil doers among men. We seem to organize life along the lines of suppression and static control rather than along the lines of expression, growth and guidance. And thus justice has been the bits to patch the past rather than the new cloth of the better future.

What seems to be needed, then, is a creative humanitarian ethics, a constructive attitude toward the social process giving a spirit quick to detect and ready to condemn with active indignation those forces that hold back and destroy. Only this sort of attitude and purpose produces a real spiritual leadership.

Chamber of Education

HERBERT MARTIN

War and Education

War has a decided tendency to monopolize the attention of the nation engaged in its pursuit. Among the lines of human activity, education is the first to suffer. The young men who are preparing themselves for their life work are the first to realize the needs of the war situation and the first to offer their services to their country. This war has already greatly effected the educational system. Universities and colleges, especially have suffered in enrollment and many have practically become ladies' seminaries. The high school has felt the pressure but not to so great a degree. Even

in the grades there is a tendency for boys to drop out and engage in gainful occupations on account of the demand for labor to supply the places of those called to serve in the army.

With the possibility that education may be neglected, it behooves educators and the government to put forth every effort to keep the educational facilities unimpaired and to continue educational progress. The indications are that this program is being carried out in our country. The war is teaching the need of education as it has never been taught before. The national government is now taking a greater part in educational development. The activities of the Department of Agriculture in fostering vocational and industrial education and of the Bureau of Education in carrying out its plan for the betterment of the rural schools are evidences of the present interest and trend in educational affairs.

Educational institutions are making many modifications to adjust their work to the new conditions. The Association of Presidents of State Universities has recommended the return to the quarter system as affording better opportunities to young people, who might need to spend a part of their time in productive activity, especially in agriculture. Greater attention is being paid to history. American historical scholars have organized a National Board for Historical Service, which will serve to develop historical activities and furnish accurate information regarding the war and its antecedents. Greater emphasis than ever is placed upon the teaching of patriotism and the schools are now active centers for war propaganda. The lessons of thrift, food conservation and mercy form a large part of the present educational program.

An Invitation

The CAMPBELL INSTITUTE BULLETIN is a free forum of opinion for our members. Neither orthodoxy nor heresy has any preferential treatment for truth does not need a wet nurse. Criticisms of previous articles may be sent by any one who can stand the recoil. Especially do we want to encourage our younger men to write for writing increases the audience of every man who achieves an effective style. Send in some good constructive idea expressed in three or four hundred words. It will receive fair treatment.

Chamber of Sociology

ROBERT E. PARK

The War and Eutopia

One of the most interesting contributions to the literature of the World War, which I have met recently, is a book just published by the University of Chicago Press entitled *The Millennial Hope: a Phase of War-Time Thinking*. The author is Shirley J. Case, professor of early Christian history and new testament interpretation.

If there is one thing more than another which distinguishes man from the brute creation it is his disposition to live in the future rather than in the present; to seek and find, in his dreams of a better world, an escape from the evils of his actual existence. One of the most persistent of these dreams that have haunted the imagination of mankind is that described as "the millennial hope." This book is a sketch, a sort of natural history, of that idea or ideal.

Without attempting to tell us its precise origin, Mr. Case describes the different forms this myth has taken in the history of the Jewish people; the circumstances under which it was transmitted from the Jewish to the Christian tradition, and the conditions under which it has again and again, up to the present day, been revived.

It is evident that this hope could not have persisted and withstood so many disappointments if it had not social foundation and did not respond to some deep-seated need of human nature. It is clearly a case of one of those illusions which Vernon Lee has described in her book "Vital Lies", by which human nature has so often helped itself to live in a world for which reason seemed to afford no adequate justification and from which existing knowledge offered no exit.

In all the darkest periods of man's existence he has always found comfort and solace in a vision of some Eutopia to which, he allowed himself to believe, he would somehow be miraculously transported. The Millennialists are like all the other social dreamers in this respect. They are like those Marxian socialists, the "final crisisers" as their fellow-socialists sometimes call them, who are just now

seeking their Eutopia in Russia, through the miracle of a general social uprising and revolution.

The analogy is sufficiently complete to make the moral of the book apply equally to the present day millennialists in the United States and the Bolchiviki in Russia. This moral may be stated in the form of a question:

“Are the ills of society to be righted by an early and sudden destruction of the present world, or is permanent relief to be secured only by a gradual process of strenuous endeavor covering a long period of years?”

Here as elsewhere mysticism seems to be merely a method of escaping the labor of clear thought and intelligent action.

What is Happening to “Progress”

Generous friends have made it possible for the Editorial committee to place a copy of *Progress* in most of the theological schools of America. This will help the oncoming generations of students to form a juster estimate of the Disciples. Our men would do well to place the book in local public libraries where a better interpretation needs to be given the people.

Especially noteworthy is the action of Mr. H. M. Merriwether, of Kansas City—a lawyer not in the Institute membership—who sent out a dozen copies to preacher friends with his compliments. He has set a good example to our cooperating members.

Meanwhile, there are still Institute members who have not ordered the book. Have we any members too conservative to read the book? Or is the seeming lack of interest due to “economic determinism”?

IMPORTANT NOTICE.

The officers of the Institute will hold a meeting at an early date to discuss the plans for the next annual meeting. Members are invited to send in suggestions to any of the officers, which will be given due consideration.

News Notes

J. LESLIE LOBINGIER

George A. Campbell has begun his new work at the Union Avenue Christian church of St. Louis, in which he was formally installed on Feb. 10th. His successor at Hanibal, Mo., will be C. H. Winders, who leaves Indianapolis after a pastorate of approximately ten years.

Edgar DeWitt Jones has begun a month's religious activity in the army cantonments of Texas.

Dr. Hugh T. Morrison of Springfield, Ill., is continuing his work in the various camps of the country, speaking under the auspices of the Y. M. C. A. on the general theme of sex life. On the occasion of his recent four days' visit to the Great Lakes Naval Training Station, he made impression upon every group of "Jackies" to which he spoke, and everywhere he was given an enthusiastic reception.

Carl A. Burkhardt has been at Plattsburg, Mo., for three months as pastor of the Christian church.

James E. Wolfe has been at Independence, Mo., for three months. He has been chosen as one of the war speakers of his district by the Public Information Bureau. As for his church work, he is just now especially interested in the church's decision to install a complete visible card filing system, and to put all records on a thoroughly business-like basis. His calendar has on the first page,—not a cut of the church—but an American flag.

Graham Frank, of Central church, Dallas, Texas, is distributing the minutes of the last session of the General Convention, containing the new constitution of the International Convention of the Disciples of Christ.

E. S. Ames has organized the material in the Psychology of Religion for correspondence work in connection with the American Institute of Sacred Literature.

W. G. Winn has been given a three hundred dollar raise of salary recently from the Irving Park church.

The Disciples' Congress will be held in Indianapolis this spring, the week following Easter. F. E. Lumley is secretary.

John Ray Ewers is spending a month in the south, speaking at various army cantonments.

Cecil J. Armstrong has been on the sick list. He spent the first two weeks of February recuperating at Lake Forest, Ill., where his daughter is a college student.

Earle Marion Todd is at present director of social service and pastor of the community church at Harlington, Tex.

William A. Crowley is at present with the central division of the American Red Cross, working with the Bureau of Development.

W. F. Rothenberger, after a ten year pastorate in Cleveland, has gone to First Church, Springfield, Ill. This is one of the oldest and strongest Disciple churches in Illinois.

C. H. Winders has been acting as emergency war pastor at Camp Shelby, Miss.

H. L. Willett was university preacher at Columbia on February 17; in the evening of the same day he addressed a large gathering at Cooper Union on the subject, "The War and America."

Charles O. Lee's new address is 847 Colton Street, Indianapolis. He is engaged in social service work, the chief phase of which is the superintendency of Flanner House.

Chas. J. Ritchey has been supplying vacant pulpits in Chicago and he has preached recently in Monroe Street and North Shore churches.

Perry J. Rice was welcomed to Chicago with a big Social Union Dinner March 4. O. F. Jordan was toastmaster.

O. F. Jordan will deliver his lecture "The Soul of a Boy," before the Woman's Club March 12. This will be the third presentation of this address in Evanston in a few months. It is a popular, though not unscientific study of boy behaviour at different stages.

Asa McDaniel has resigned at Rensselaer, Indiana, but has not not accepted new work yet.

The new tract "The Disciples of Christ" is meeting with favor. A special Chicago edition was distributed at the Perry J. Rice dinner. They are mailed one dollar for fifty. Send your order to O. F. Jordan.

Campbell Institute Bulletin

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LEAVES

One by one, like leaves from a branch,
All my faiths have forsaken me;
But the stars above my head
Burn in white and delicate red,
And beneath my feet the earth
Brings the sturdy grass to birth.
I who was content to be
But a silken-singing tree,
But a rustle of delight
In the wistful heart of night,
I have lost the leaves that knew
Touch of rain and weight of dew.
Blinded by a leafy crown
I looked neither up nor down—
But the little leaves that die
Have left me room to see the sky;
Now for the first time I know
Stars above and earth below.

SARA TEASDALE.

From *The New Poetry*, Macmillan.

Editorial Notes

☛ The war is the big thing these days and most of us find ourselves talking about it, no matter what subject we are discussing. Our different department editors are invited to discuss the German contribution in the field of scholarship. Without desiring to deny the worth of German scholarship, is the popular estimate in America of German achievement not exaggerated? Several of our editors will answer this question from the standpoint of their departments in the next few months. Attention should be given the interesting suggestion of Dr. Park in this issue.

The preacher faces the question, Shall I preach about the war? Already the saints are complaining in some churches that the gospel has disappeared and in other churches the pews are empty, for the minister goes on with his sermons in blissful ignorance of this supreme moment in the world's history. Every sermon ought to take on color from the every-day life of the people and have not only a subject but an object as well. That will not mean presenting war facts so much as meeting spiritual needs arising from war conditions. The church may be a great builder of morale these days and may furnish the motive power to accomplish many community projects.

A number of inquiries have come with regard to a recent editorial in the *Christian Century* and certain other propaganda conducted by the editor of that journal. This campaign came as a surprise to the officers of the Institute and to the editorial staff of the BULLETIN and is in no sense inspired by them. At a recent meeting held to arrange for our annual program, this matter was discussed and the idea that the Institute would disband was regarded as facetious. We have the habit of listening to some old speeches on this subject periodically, however, and we shall doubtless hear them again this summer. Disbanding the Institute would need to be followed by the disbanding of the Disciples' Publication Society, Transylvania University and other institutions ad infinitum.

Chamber of Philosophy

J. E. WOLFE

How well do I remember the stress put upon the "historical setting" by teachers of homiletics. It seems to be related to "historical mindedness" in the study of profane history. This effort to enter into historical sympathy is one to feel the kind of problems, the sort of efforts made to solve them, and to live over with them consciously as one of them the experiences of the times and peoples one may be studying. We are not seeking any eternally unchangable political principles. And such would seem to be the case with the "historical setting". We try to live through with them their religious life, feel its problems and take hold of its interests.

This appeared more clearly to me in a position taken by Dr. Ames in discussing the meaning of supreme and intermediary deities. The supreme gods seem to be originally in the position of the intermediary ones. But as the "historical setting" of the now supreme gods became that of a past age and people they were removed spacially as well and because removed historically and functionally. And then there were accepted for the "historical setting" of the present and pressing problems intermediary gods leading in the work of the now. We get these results by a conscious modification of the God concept. We do not ask what sort of intermediary the supreme gods need to work in the here and the now, but we ask, "Do we Need a New Idea of God?"

Or may the whole matter be likened to a play on the stage? If the play is one to give us the life of past times and peoples we have a "stage setting" dragged in from those times and looking like a real, every-day life situation of such times. We note a lot of "scenery" to make us at home in the times. We need to get "the historical setting", "historical mindedness." And when the play is over all this equipment and setting is put away in the stock room or trunks and kept there till we want to give another play, or shipped to the next town to put on the play there. How different from the every-day work shop and life settings, values and interests of the now.

Is religion a play with a lot of stage equipment, scenery, curtains to be lowered or raised just at the psychological time, lights to be turned on or off for effects? Or is it a matter of the values, problems, interests of life in and or all periods of its development?

Any way, the matter of getting the setting is to get at a feeling of the realness, the worth, the vitality of religion. As the problems change, as interests develop, our sense of worth will cool, unless we become as one of those who lived in the times in which the things taught and done were full of meaning. Hence a certain opposition on the part of some who cannot feel deep and religious meanings in our own life. Hence a certain misunderstanding of those who would seek to realize on the possibilities and give a religious backing to the values of our times.

Chamber of Education

HERBERT MARTIN

"MADE IN GERMANY."

This brand we trust has had its day. It will no longer be the guarantee of the best; it promises to become synonymous with the worst. For about a decade or more prior to the war the conviction was growing that education "Made in Germany" was in no sense superior to the work of our own great universities. The inwardness of the German kultur as revealed in the war must yield her a less central place in the sun. The German university will go into discard both because Germany has alienated herself from civilized peoples and because a training that lends itself so readily to frightfulness and so easily consorts with barbarism will not suffice for the world of the near future wherein righteousness and humanness shall dwell.

The new world order will not be built upon an ethics of force or might, on an education whose ideal is instrumental efficiency. After the sinking of the Lusitania Professor Royce cried out from the depths of his outraged soul "the German may know the psychology of the submarine but he does not know the psychology of souls." Selves in the new world order will no longer be de-

graded and regarded as mere instruments, agencies, or means toward the maintenance and perpetuity of a family or ruling class whose right is by divine decree; they will be esteemed rather as of worth in themselves, as ends and not as mere means. Social reconstruction will be based upon the recognition of the inherent worth of human beings, upon their right to self-expression, upon a respect for the divine urge in each to do his bit and make his life count. Humanness will supplant efficiency and displace chemistry and mechanics.

The German mind is made to order and "made in Germany." Early in the war Professor Ladd contrasted the German mind and the human mind. Wistar, in his *Pentecost of Calamity*, and others show how history, geography, and facts in general are subverted to serve the German idea. An American girl in a German school greatly perplexed a German schoolmate. This German girl was taught that there are only three races in America, Germans, Indians, and Negroes. As this American girl was obviously not German, what was she? The immediate educational program for the new world order will be the fashioning of a mind upon the firm basis of truth, and fact, and right. It must be a human and not a German mind.

Chamber of Old Testament

G. A. PECKHAM

When we read the Old Testament prophets we see that history is repeating itself in the present world war. So the great struggle and the kaiser in prophecy is a favorite theme in certain quarters. Some people with vivid imagination ignoring context and historical background are reading into the messages of the prophets predictions of the Hun and his atrocities. But there is no good reason to suppose that in the sermons to their generation they took any note of our times, even though some monarchs of the Assyrian and Babylonian empires have much in common with the emperor of Germany.

The boasting blasphemous Prussian kaiser presents many

striking parallels with the Assyrian Sennacherib who invaded Judah 701 B. C., and became the object of Isaiah's denunciations. With both a treaty was nothing but a scrap of paper with no binding force. The oath of neither was worth the breath that it takes to utter it. Sennacherib as well as William tried psychology on his enemies. *Gott mit uns* is fairly balanced by the Assyrian's claim that Jehovah told him to go against the Holy Land and destroy it. He too undertook to trick his intended victims by means of a peace propaganda: "Make peace with me, and come out to me, . . . until I come and take you to a land of grain and new wine." *Schrecklichkeit*, or frightfulness, was often used by the ancient king also to impress the world. He tells us (Taylor Cylinder III. 1-7) that when he put to death the rebel chiefs of Ekron he hung their corpses on poles round the city. But he had no desire to gain a reputation for killing unprotected women and babies, for he let the innocent go. Conquests of non-resisting Bolsheviki filled both with pride. Hear the boast of Sennacherib: "As one gathereth eggs that are forsaken, have I gathered all the earth." It seems as if William has taken many of his plans and not a few of his boastings from this old Assyrian. (See Isaiah X, XXXVI and XXXVII.)

The vaunting Hun who violates every law of God without qualms of conscience; who is guilty of the blackest crimes known to men, and yet claims world dominion by divine right, may well read a prophecy of his own doom in the fate of his braggart prototype. But to conclude that the prophet in his denunciations had the kaiser in mind is to do violence to every sound principle of interpretation. The predictive element in Old Testament prophecy is based upon the permanency of righteousness and the certainty of the downfall and destruction of evil. We need expect to find no specific predictions of far distant future events. But we may read the ultimate success of every righteous cause.

Lin D. Cartwright is chairman of the state Bible school committee of Colorado. He issues an interesting weekly bulletin for the Colorado schools.

Chamber of Missions

EDWARD SCRIBNER AMES

It is important to remember that "missions" is a very comprehensive term and may include all sorts of religious promotional enterprises at home as well as abroad. It has seemed appropriate, therefore, to present here a plan which would be serviceable chiefly in America and for ministers. I have for some time been turning over in my mind the possibility of devising a plan for a circulating library which would make available to ministers of the Campbell Institute and others who might desire to participate, the latest books in various fields of religious literature. The idea occurred in thinking over the Tabard Inn Library which was an interesting experiment in the circulation of books of all kinds for the general public. It did not succeed as a financial venture, partly no doubt because it undertook too great a task. The idea suggested here is to gather a library of a hundred books or so to begin with and circulate them on the following terms. To become a member of this library association one would pay an annual fee of \$2. Besides this he would pay the postage on each volume which he draws. This postage would of course be determined by the parcels post rates. It would be so arranged that the carton in which the book is mailed could be used for returning it and without even the trouble of addressing the package. The postage could be placed in the book and also the order for another volume. In this way the member would be able to have the use of books as soon as they are published and several months in advance of the date at which they appear in the city or town libraries and in advance usually of the time at which they could be purchased through the trade. It would also mean that for the amount of postage varying from perhaps ten to twenty cents according to the distance of the member from the library he could have the use of a volume which to buy would cost from \$1 to \$2. It is possible to put this plan into operation very quickly. A young woman of library training and experience has looked over these suggestions and believes they are practical. It has also been approved by business men of experience in the book trade. In talking it over with two or three

members of the Institute it was so well thought of that the request was made to present the plan in this form to the members of the Institute with the hope of getting their opinion concerning it. The success of the project would depend obviously upon the number of those who would cooperate in it. It would seem as if there might be at least fifty men who would be glad to help in organizing it. If you would like to be one of that number, send in your name at once. It would not be the intention to limit membership to the members of the Campbell Institute. Rather it has been suggested that by starting it the members of the Institute might create an organization which would be of very real service to many ministers other than those of our circle. We have often desired to find ways by which our organization could be of practical value to the brotherhood. Perhaps nothing would be more in keeping with the spirit and purposes of the Institute than some such simple device as this for extending to larger numbers of our ministers the use of the latest and best religious literature. Address E. S. Ames, University of Chicago, Chicago, Ill.

Chamber of New Testament

CHARLES J. RITCHEY

It is somewhat hazardous to forecast what the New Testament commentary of the future will be, though it will not be fruitless to offer some criticisms and suggestions.

The conventional commentary is faulty in at least three particulars: 1) It gives undue prominence to questions dealing with identity of author, provenance, destination, and related problems. 2) Its material of various types is mixed up in piecemeal fashion. The feeling for the book and its message as a whole is lost sight of in the maze of unrelated comments. 3) It presupposes a working acquaintance, or even a technical knowledge, of the original language, and consequently some skill in dealing with textual and critical problems.

The first point deals chiefly with the manner of investigation, the second and third with presentation. Problems of authorship,

provenance, and destination, if soluble, may be of some value in determining the meaning of a writing. The questions were first asked in an effort to establish or overthrow some standard of authority which had been associated with the books. Our present concern is essentially with the function of the writing as it circulated among its readers, and there it gets its meaning for us. For instance, no one need be disturbed by the uncertainty of the Fourth Gospel's authorship. The fact that it presents a Christian apologetic in terms of the widespread Logos teaching is of primary importance, for thus it related the Christian movement to a very forceful type of thought, and thereby gave the men and the Christianity of its circle a saving vitality. And incidentally, the fact that no New Testament books with the exception of the Pauline epistles, (and not all of them have clear titles), can lay claim to a definite authorship, does not give them any preeminence as interpreters of early Christianity. Other conventional problems are on the same plane and are sure to yield their primacy to the question of a book's historical function.

As far as the patternless mosaic of commentary interpretation is concerned, there is little likelihood of it being championed as a faultless presentation of ideas. The thought of any book is more continuous than the footnote comments suggest, and certainly more vital to the life which it expressed and influenced.

There is no question of the necessity of the scholar having a knowledge of the original language, or even of the occasional advantage to the average user of the commentary. But it is by no means of primary importance, and as used by most expositors is positively harmful in that it obscures what is more desirable, an understanding of the flowing and living thought of the book which is being studied. One should search the New Testament books in order to discover the historical significance of the religion they represent, and in commentaries this can be best portrayed by means of the reader's own language.

The editing of a commentary is difficult because of the wide diversity of its readers. For the preacher and scholar alike there is great need of commentaries which will interpret the problems

which the writers of the books faced and the solutions which they offered; while for the scholar there should be a supplementary treatise dealing with linguistic, textual and other technical matters. But the problem of combination is as yet unsolved.

The break with the old time commentary is close at hand. The coming of the war and consequent difficulties of publication and distribution disrupted some plans for a series of commentaries in which it was intended to attack the problems afresh. Such work as is seen in Prof. J. M. P. Smith's book, *The Prophet and his Problem* though in the field of Old Testament, indicates what must constitute the body of all new commentaries. In a year, more or less, there will appear a two-volume work (one volume of which is in manuscript form at the present time) which will be able to supply the preacher's need better than any set of New Testament commentaries, and the question of original language will not be raised.

The editors of the CAMPBELL INSTITUTE BULLETIN in reach of Chicago met recently and held conference on the policy of our monthly periodical. It was decided to invite the members to write the editor-in-chief on three matters:

1. Would you favor a change of name from BULLETIN to *Scroll* (though not involving former *Scroll* policies), or to some other name?

2. Would you favor taking subscriptions outside the Institute membership, though doing so without soliciting subscriptions? Shall we escape the charge of being "secret" by encountering the charge of being propagandist?

3. Would you favor solicitation of funds in the Institute for the considerable enlargement of whatever publication we issue?

The C. I. men of Des Moines had a fellowship dinner recently with George Campbell as the guest of honor. The problem of the Institute was the theme.

Chamber of Sociology

ROBERT E. PARK

A WARTIME SUGGESTION TO THE MEMBERS OF THE CAMPBELL INSTITUTE.

I might introduce what I have to say on the subject of the war by the remark that these are momentous days, days in which great changes are going on in every field of life and thought. I cut this out. It has been said.

What I should like to suggest is this: As a student of human affairs I should like to know what changes are going on in the minds of members of the Campbell Institute as a result of this war. I believe this would be information to all of us. I know, of course, that opinions with regard to war and peace; democracy and efficiency; competition and control; nationalism and internationalism;—all these, so far as they are matters of opinion, are at present more or less in a state of flux.

Opinions change easily; new habits are relatively fixed and stable. Habits represent the routine of our lives. They are not the product of reflection but of action. We formulate opinions, but we acquire habits. Opinions are often little more than the labels that we put on our habits. We can change the labels without our materially altering the habits.

Is the war making any deep changes in our sentiments and attitudes? Is it merely changing the labels?

I propose that we make an investigation of ourselves individually and corporately, in order to learn what fundamental changes are going on among us. Are we actually learning anything from this war or is it for us merely a strange and new form of excitement?

Now the way to answer this question, it seems to me, is to ask ourselves what we are doing this year that we did not do last, or the year before last? What are we doing in our churches? What are the members of the churches doing?

Has there, in any of our churches been anything done—anything really new or different—to improve the national morale?

We know what morale means by this time, I take it. It means,

for one thing, the ability of the nation to act as a unit and act consistently. A mob acts as a unit but a mob has no morale. It does not act consistently and on principle.

What has each of us, and the churches to which we belong, done to organize our neighborhoods and communities, in order to make the work that the community is doing for the war and the state more efficient?

Every one is doing something. How far have our church organizations been able to function in the national emergency? Most of the war work has been done, as we know, by agencies outside of the churches, improvised for the purpose.

What, finally, have our churches done to study the war and the situation to which it has brought us? What plans are we making for our churches after the war?

It seems to me these are important questions which deserve to be studied. What I propose, then, is that the Campbell Institute, at the coming meeting or earlier, if possible, formulate plans for the investigation of these or other questions; that on the basis of this survey we formulate plans and suggestions for further action looking to a new definition of the social program of our churches and the role that our churches should take in the work of reconstruction after the war.

My own conviction is that, if we are to get from this war anything that will adequately compensate us for what it will cost us, this work of reconstruction will be very far-reaching. If the church fails to participate in any important way, in this work of reconstruction, so much the worse for the church.

This is an opinion and a suggestion.

The "church of which" Clarence G. Baker is pastor in Indianapolis has just assumed the support of its own "Living Link", working under the joint control of the C. W. B. M. and the F. C. M. S.

T. E. Winter of Philadelphia will spend the month of April in war work at the camp at Newport News, Va.

Chamber of Classical Languages

ROY C. FLICKINGER

Few realize how extensive is the amount of classical literature which has come down to us. Quite apart from the almost innumerable complete works, the so-called "fragments" occupy thousands of pages. Whenever a word or phrase or one or more lines have been quoted by some ancient author from a work that is now lost, or whatever similar *disiecta membra* have been preserved by means of papyri finds, the remains have been carefully sorted into appropriate collections. Thus, in addition to the eleven extant comedies of Aristophanes, we have three fat volumes of Kock's *Fragmenta Comico-rum Atticorum*; and in addition to the thirty-three extant tragedies of Aeschylus, Sophocles, and Euripides, we have a large tome containing Nauck's *Fragmenta Tragicorum Graecorum*; and so on in every field of ancient literary endeavor. The tragic fragments have long been in special need of revision in order to accommodate recent accessions to our knowledge and newly discovered fragments, and this has now been done for Sophocles. The best edition of the seven extant plays of this tragedian is the monumental work of Jebb. He had prepared materials for an edition of the Sophoclean fragments as well, but death intervened. The task has now been completed (1917) by Prof. A. C. Pearson of Cambridge University in three volumes of the same format as the earlier seven. To any serious student of ancient dramatic literature this capstone to the edition will prove a great boon. Perhaps I may be pardoned for referring to the satisfaction I derive from the fact that on pp. 16f of his introduction, the editor accepts, with due acknowledgments, the series of conclusions concerning didascalic numerals which I proposed in *Classical Philology* V, pp. 1-18 in 1910.

A REVIEW OF "PROGRESS"

"The Campbell Institute is an organization of ministers of the Disciples' church, whose studies have deepened their admiration of the principles and spirit of Alexander Campbell, while their obser-

vation of present conditions has quickened their sense of need for keeping abreast of all movements of thought. It is generally thought of among the more conservative as a very liberal body. This volume not only tells the story of the institute itself during its twenty years, but contains fourteen thoughtful papers in the religious field, all pitched in the key of progress. Professor MacClintock's paper on the religious value of the fine arts opens a new field of thought for many readers." *The Continent*.

The program of the Disciples' Congress April 10-12 is as follows: WEDNESDAY—Education among the Disciples, Joseph Todd; Training Ministers to Meet the Needs of the World, A. W. Fortune; Discussion, Joseph A. Serena. THURSDAY—Contributions of Protestant Reforms to the Church of the Future, J. D. Garrison; Discussion, J. W. Underwood; Some Superstitious Survivals in Rural Religion, Elvin Daniels; The New Clergy, W. T. Barbre; Discussion, A. L. Stamper; Some Modifications of the Plea During the Century, E. B. Barnes; Discussion, T. W. Grafton. FRIDAY—The Demand for Vital Religion, V. W. Blair; The Disciples in Cities, Perry J. Rice; Discussion, George A. Campbell; A Review of the Campbell Institute "Progress", W. C. Morro; Discussion.

News Notes

J. LESLIE LOBINGIER

Hugh R. Davidson of White Hall, Ill., has become a chaplain in the U. S. Navy, being at present stationed at the Hampton Roads Naval Training Station.

Prof. Lee D. McLean of Bowdoin has a daughter, Laura Miriam, born Jan. 10. He writes of the depleted ranks of Bowdoin's student body, saying also that nearly all of the undergraduates are taking either military or naval training.

We had hoped that at our annual meeting we might hear something from Burris A. Jenkins in regard to his experiences last summer but he is to return to the front again this summer, and will be in Europe at the time of the Institute meeting.

Dr. H. L. Willett is using 500 copies of the tract "The Disciples of Christ" with the imprint of Memorial church on it.

Clarence Reidenbach, who expects to receive his doctorate at Yale this spring, will succeed C. H. Winders as minister of the Downey Ave. church, Indianapolis. During the greater part of his stay in Yale, Mr. Reidenbach has been pastor of the Congregational church at Milford, Conn. His Ph. D. thesis is on "Patriotism as an Ethical Concept."

About a month ago the Campbell Club at Yale met to discuss Mr. Morrison's editorial in the *Christian Century* of Feb 21, "What is the Progressive Movement?" Some of the members write that that editorial is going to hearten a lot of men at Yale. It seems to have met with almost unanimous approval among the Disciples at New Haven.

J. E. Wolfe's church at Independence, Mo., was recently partially destroyed by fire. Plans are already under way for a new structure, and he is seeking suggestions from others who boast of model plants.

The present address of Perry Rice, new city secretary of Chicago, is 4653 Malden Place.

David H. Shields of Kokomo spent the month of March in religious work in Camp Shelby, Hattisburg, Miss. J. R. Ewers of Pittsburg recently spent a month in similar work at Camp Hancock, Augusta, Ga. Edgar D. Jones of Bloomington, Ill., has been at San Antonio, Tex., on a like mission.

Letters have recently been sent to all of our members announcing the twenty-second annual meeting of the Institute for July 23-25. At the present writing the following members have already signified their intention of being present: C. J. Armstrong, W. H. Trainum, W. B. Bodenhafer, W. E. Duncan, E. A. Henry, F. A. Henry, W. E. Gordon, C. U. Collins, W. C. Macdougall, W. D. MacClintock, J. E. Wolfe, G. A. Peckham, O. F. Jordan, C. J. Ritchey, J. L. Lobingier. Others are still uncertain. By the time the BULLETIN goes to press, many other answers will undoubtedly have reached the Secretary. Do not hesitate to suggest a subject for a paper you are willing to read, on some topic related to the general theme, "The Church and the War".

Have you paid your dues?

O. B. Clark has been in demand during the winter and spring for a number of lectures. He gave a two week's series of lectures to the men of the national army at the cantonment at Des Moines on "The Growth of Germany and Germany's Ambitions." He addressed the Des Moines ministerial Association, March 4, on "The Third Term Idea in American Politics", and during the month of March is giving a series of lectures in Drake on "Historical Criticism." This latter is part of the popular lecture course given at the university during the year under the direction of Herbert Martin of the Department of Philosophy.

Perry J. Rice preached during Holy Week in Evanston church of which O. F. Jordan is pastor. His sermons were interpretations of the character of Jesus.

Herbert Martin is the retiring president of the University Club of Des Moines. It goes without saying that the club has had a good year and under efficient leadership has taken on new life. At the annual meeting on March 7, the guest and speaker was Major General E. H. Plummer of the cantonment at Des Moines.

T. C. Clark is coming into a much deserved recognition as a poet. His verses appear in many of the religious journals and in some of the big eastern magazines.

D. W. Morehouse lectured before the Jewish soldier's club, the Des Moines branch of the B'nai B'rith recently on astronomical achievements, accompanying the lecture with slides. Other Institute men will follow, each with a lecture: Clark, Golightly, Kirk, Martin, and Norton.

Dr. Willett's popularity as a speaker is indicated by the fact that he was called to Evanston three times in two weeks for special addresses to different organizations.

Herbert Martin preaches regularly for the church at Pleasantville, Iowa, to the delight and edification of the denizens of that county seat.

One of the features of the Congress in Indianapolis will be a review of *Progress* by Professor Morro.

Three Institute men in Des Moines have sons in the army, A. D. Veatch, S. Kirk, and O. B. Clark.

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THE SPIRES OF OXFORD.

I saw the spires of Oxford
As I was passing by,
The gray spires of Oxford
Against the pearl-gray sky,
My heart was with the Oxford men
Who went abroad to die.

The years go fast in Oxford,
The golden years and gay,
The hoary colleges looked down
On careless boys at play.
But when the bugles sounded war
They put their games away.

They left the peaceful river,
The cricket-field, the quad,
The shaven lawns of Oxford,
To seek a bloody sod—
They gave their merry youth away
For country and for God.

God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town.

WINIFRED M. LETTS.

Editorial Notes

The review of *Progress* by Professor Morro at the Disciples' Congress was in many ways the most interesting event of the session. One can see the Professor taking his pen in hand with a grim determination to be fair. At the same time he brings to his task a mind which has lived in the atmosphere of suspicion which our Cincinnati journal (and other journals) have found it popular to endender with regard to the Institute.

We think Professor Morro has in most regards succeeded in giving a fair review. He has not hunted heresy where it does not exist, though he has rightly called attention to certain features of the book which diverge from majority opinion among the Disciples.

The disappointing feature in the review, and the one which is not altogether disingenuous, is his effort to raise suspicion of the Institute having designs upon the brotherhood in the way of claiming leadership. His analogy of the Jesuits in the Catholic church was not friendly, to say the least, for the word has bad connotations. The membership list of the Institute, which is public property, ought to answer any suggestion of Jesuitical trickery.

The Institute does claim to be fundamentally a Disciple institution, though it has some members who are not Disciples. It does have interests larger than the service of its own members, for it believes that in bringing its membership to a larger efficiency, it will indirectly promote the welfare of the larger organization of which they are members. Few of the small group organizations of the world acquire outstanding leadership.

Were not the production of real books such a rare event among us owing to the gas attacks which are made on all but conservative writers, there would be no suggestion that the publication of matter for public use by the Institute constituted a claim to leadership. Unless *Progress* is an unanswerable book, and we do not think it is at all, neither the book nor the organization that publishes it will ever seat its writers on thrones of power.

Professor Morro has rendered a real service, however, in raising the question of the function of the small organization within the greater. Would he have the large organization forbid absolutely

the principal of small groups? We hope our sociologists will make a statement on the function of small group organizations.

Ibsen in his strong play *An Enemy of the People* shows the dangers that may befall a liberal party. A town in Norway depends upon its baths. A liberal physician of the town discovers that the water supply of the baths is polluted. Faced with economic loss, the liberal party sides with the conservative mayor and mobs the offending physician. It is so easy in church situations to warn men with ideas about getting in the road of practical interests. It is even possible, as Ibsen says, for a liberal movement to become treacherous to its own cause and the worst obstruction in the world of progress. Only free speech and free investigation will save any movement from such a fate. If a religious movement has no other function than to raise and expend money, talking is an activity that must be directed wholly to the end in view. If the business of religion is to furnish a life program for our ever-changing conditions, we must hear things at times which depart from the old shibboleths.

The war books are coming in an ever increasing flood. Of trench stories, we have a great plenty. Of more thoughtful productions which will outlive the war, we have too few. So far as we know, the only book produced by a Disciple is Burriss Jenkins' *Facing the Hindenburg Line* which is mentioned in the lists of effective reporting of conditions at the front. As others of our men go to the front, we shall hope that their impressions and reflections will be put in permanent form. One does not need to say that the men at the front have something else to do than write books most of time.

The decision of the committee to hold our next national convention in St. Louis is commendable. We need the convention, but it ought to be kept on a basis which will require the minimum of expense. A sane war program would be to keep the conventions in the center of strength during the war and avoid any campaign for numbers. Less than a thousand people have any sort of participation in our national conventions in actual fact and there is no point just now in encouraging the attendance of mere sight-seers. Some denominations will omit their national meetings but this seems like an extreme course not yet justified by the conditions.

Democracy in China

GUY W. SARVIS

There is a question in connection with the relation between foreigners and Chinese which is of the greatest practical importance. To what extent can we, as Christians, believing in democracy, differentiate between classes in our mission work? This question must be met on every oriental mission field, and there will probably always be a rather sharp divergence of opinion about it. Our answer to this question will probably determine also, our answer to the question, What shall we do about class distinctions within the Church? To take one of the commonest and most vexing questions. Can we expect an educated Chinese gentleman to become a member and have *fellowship* with a congregation consisting almost entirely of illiterate laborers? If not, ought we to encourage the organization of class churches? Such a program means that the churches for the lower classes cannot hope to be self-supporting. It means also that the spirit of fraternity which characterized the primitive church and which constituted a great part of its dynamic will be lacking. It means the adoption of a policy which has never been successful. Nevertheless the fact remains that probably never since the first centuries has there been a democratic church for any considerable length of time in any place except the United States, and it was possible there only because social distinctions were not considered important. At present, however, at least in urban centers in America, we already have class churches, and the tendency to develop such churches is ever stronger. In other words, it is only rarely that an educated, cultured American belongs as an active, democratic member to a congregation consisting predominantly of illiterate laborers, especially if he lives in a city or a section of the country where social class distinctions are emphasized. If democracy is disappearing from American churches, can we hope to develop a democratic church in this country in which social status is of such tremendous importance? The question is a most practical and pressing one. In the actual situation in which we find ourselves, what are we to do about the doctrine of human brotherhood—which the Chinese

in common with us Christians have so long held and so little practised?

I confess that I am unable to give a satisfactory answer, but as a student of sociology I am convinced that social classes will remain an inevitable part of human society. Just as we have changed our belief in the *equality* of men to a belief that all men are entitled to equality of *opportunity*, so we must restate our theory of democracy in such a way as to recognize the *fact* that men do belong to different classes. Just as there is differentiation of function in the biological organism, so there is differentiation of function in society, and it is inevitable that men shall in their religious and social interests be more or less closely identified with the group with which they are identified in their daily occupations. In the early church there was developed a supreme interest which overwhelmed all other interests, namely, an intense mutual love and a vivid faith in the immediate second advent, and so the slave could be the bishop and his master the layman in the same congregation. To-day Christianity does not constitute that supreme interest in the life of the average western Christian. Can we hope to have it constitute such an interest in the lives of the Chinese Christians? I hope for the time when Christianity shall so possess the world that it may be possible. It is said that in the trenches professor and peasant meet and fraternize on the basis of common manhood for a common cause, and both are greatly benefitted in the process,—and men are predicting a reconstructed democracy as a result of the war. Be that as it may, I believe that there is to come in the immediate future a period of social reconstruction analagous to the period of mechanical invention just past.

However, most of us feel that even political democracy, which, in form at least, is easiest of all to realize, is still remote in China. Can we hope, then, in the immediate future, for a church in which social democracy shall prevail in the midst of a society in which social status is so absolutely fundamental? In such a hope history is against us. Even in Rome the church became powerful only with the downfall of the Empire and its social structure. In mission fields where large results have been achieved, a low state of

culture has prevailed and social classes have not been sharply differentiated, or else the Christian movement has gripped only the lower classes. I believe history proves, however, that until the middle classes are largely influenced at least, little real progress is made in christianizing a nation. In view of all this, it seems to me that we most certainly cannot ignore class distinctions, and that we should probably recognize them more in the future than we have done in the past. Most especially I believe we should direct our most earnest efforts to the winning of the middle class.

“It is an arrogant, pushing thing, crowding itself into the thrones where it has no right. . . . Is not the whole sum of the matter this, that orthodoxy as a principle of action or a standard of belief is obsolete and dead? It is not that the substance of orthodoxy has been altered, but that the very principle of orthodoxy has been essentially disowned. It is not conceivable now that any council, however ecumenically constituted, should so pronounce on truth that its decrees should have any weight with thinking men, save what might legitimately seem to belong to the character and wisdom of the persons who composed the council. Personal judgement is on the throne, and will remain there,—personal judgement enlightened by all the wisdom, past or present, which it can summon to its aid, but forming finally its own conclusions and standing by them in the sight of God, whether it stands in a great company or stands alone.”

PHILLIPS BROOKS.

Jasper T. Moses, who is now principal of the Centennial High school at Pueblo, Col., will return to the work of the ministry this spring at the close of the school year. He has held a pastorate at Carlsbad, New Mexico and has done considerable supply work since he has been teaching. He had expected to return to the mission work in Mexico but under the present political conditions this is impossible. He is an old newspaper man and has specialized in religious publicity and religious education.

Chamber of Pastoral Duties

C. J. ARMSTRONG

The Contagion of Depression

"There is indeed, in this long monotonous war, an epidemic, not considered of any importance by the medical profession, but striking none the less. The French use the word *cafard* to describe it. Have you heard of it? 'It is a definitely morbid state'—writes Pierre Mille—'and it comes from the continued pressure of despondency which ends by producing a real contagious illness.' " (*In the Heart of the Tragedy*, by E. Gomez Carrillo, p. 40.)

The English equivalent for *cafard* is spleen. It is produced by "nights spent in the trenches, continuous bombardments, weariness and ennui, sudden surprises," It attacks men of all the armies from the gay Frenchman to the warm blooded Anzac. In Germany it has wrought great havoc.

One interesting feature is that it becomes "a real contagious illness." It may be epidemic—just as fainting may become epidemic in a high school, or coughing in a crowded auditorium.

Is this not suggestion of the contagion of mental attitudes in our national life today? This long monotonous war, especially with the Germans gaining, as at the present, on the western front, is apt to produce a depression—a spleen—that, unless each resists may become a contagion of melancholy forboding that will weaken our national effort. On the other hand, to be optimistic, buoyant and fearless now will not only be a fine antidote for the pro-german poison, but, also, a contagion of patriotism that will strengthen the national morale.

Right here the pulpit has a great function and a splendid mission. To resist the millennarianism, pro-germanism and all that would oppress and depress the spirit; to reveal the righteousness of the war, the glory of sacrifice, the certainty of ultimate victory, and to exalt the glorious ideals of democracy that for security must rest upon Divine Fatherhood; to bring home to the people the conviction of God; to show that sacrifice, not hatred, will win the war;—this is to replace *cafard* with sound national health, the contagion necessary to final victory. The men at the front will

never lose this war. "Keep the home fires burning."

Chamber of Classical Languages

ROY C. FLICKINGER

I have long entertained an ambition of having a Sunday School class which would study the New Testament in original Greek. Last autumn this ambition had an opportunity of being realized. The chance came in the collegiate department of the University church here in Evanston, which of course is of the Methodist persuasion. The class will meet three or four times yet but is nearly enough a thing of the past to permit me to write of its achievements. The aggregate enrolment was a score, but I never actually had so many lined up at any one time. The maximum attendance was fourteen. Nearly all were entirely innocent of a knowledge of Greek and were apparently glad of an opportunity to learn a little of the language; but many of these dropped out in a week or two when it was brought home to them that in spite of its being a Sunday School class they were really expected to work a little. One or two others were already taking elementary Greek in college, and as many more had had more or less of it some semesters before. Naturally the last two groups proved the more steadfast. We began with Nunn's *Elements of New Testament Greek* (Cambridge University Press, 1914) and completed twenty-one of its lessons or about half the book. In January we began Mark's gospel in the original. For this purpose we used Drew's edition (Sanborn and Co.), which is provided with notes and a special vocabulary like an ordinary classical text for secondary schools. We shall probably cover somewhat more than half of this. For seventeen brief sessions of the class I consider this a creditable showing. Though the results were not all that I had dreamed, I feel satisfied and am glad that the chance was offered me. The students who have persevered to the end express themselves as well pleased with their progress, and even those who only came once or twice seem to think that learning the Greek alphabet and a few roots was well worth what it cost them. The officers of the department are frank

in stating that their expectations have been exceeded.

Chamber of Old Testament

G. A. PECKHAM

The history of Old Testament interpretation reveals some rare gems. In many of them it is easy to see that the exegete had little regard for the text and still less for the context. Sometimes prejudice, or an untenable philosophy, forces stange meanings on scripture. Rashi, to remove the stigma of lying from the patriarch Jacob, explains his reply to Isaac in Genesis 27: 19 as follows: "I am (the one bringing it to thee), but Esau is thy first-born." In verse 24 the moral difficulty is removed for Rashi because Jacob did not say, "I am Esau" but simply "I". According to Rashi's philosophy it was impossible for this old saint to be a liar. We know that Jacob not only could but did lie like many another another ancient Semitic gentleman.

In Rashi's commentary on Deuteronomy Rabbi Meir claims Mosaic authorship for the closing verses of the book, because "this book of the law" (Deut. 31: 16) must mean the entire Pentateuch. So God dictated and Moses wrote weeping as he wrote. Rabbi Levi ben Hama (Babylonian Talmud. Berachoth 5a) interprets Ex. 24: 12 to make it serve as proof that the Law, Prophets and Hagriography, and both Mishna and Gemara were delivered to Moses from Sinai—a desperate expedient for making Moses the source not only of the Law and the rest of the Old Testament, but also of the authoritative commentaries. Mielziner in his *Introduction to the Talmud* p. 123, says that some legal traditions, for which the Rabbis could not find any biblical support whatever, were termed "traditional laws handed down from Moses on Sinai."

We are all familiar with the efforts to harmonize geology and Genesis by making the days, although they have evenings and mornings, in the first chapters into geological epochs. It is purely gratuitous assumption; for the science of the Bible is the science of the age and the community in which it was produced.

Indeed it must be, if the message was to be understood by those to whom it was given. In view of this fact, all objections on Scripture grounds to evolution, or any other tenet of modern science miss the mark completely. Its truth or falsity is to be determined by other criteria. Yet we shall have persecution for heresy so long as a few ignorant self-appointed authorities who feel competent to do the thinking for the brotherhood, can get a hearing and pose in the limelight as defenders of the faith. No doubt, they feel like the Roman Pontiff speaking 1870 A. D. *ex cathedra*: "But if any one—which may God avert—presume to contradict this our definition: let him be anathema."

When we learn that in the Bible religion doctrine is valuable only so far as it leads to right living and a Christ-like character, which in the sight of God are the vital matters, there will be fewer heart-burnings over little points of interpretation. Then persecution for conscience sake will die a natural death. Meanwhile let those who know little about the Bible and less of science practice wholesome restraint and exercise becoming modesty in charging their brethren with fatal error.

Chamber of New Testament

CHARLES J. RITCHEY

The Idealization of Early Christianity

It is a characteristic trait of humanity to look back to "the good old days", just as much so as to look forward to the millennium. Certainly Christians are prone to picture a model state of society from which modern Christianity has deviated. But what was the period during which perfect Christianity existed? The Roman Church would perhaps claim that "true Christianity" has always been represented by the Church. Certainly the restriction of the pure faith to the first three centuries was only possible to one who had disengaged himself somewhat from the traditional viewpoint. This process of pushing back the limits has resulted in free judgments regarding the early church fathers, the apostolic fathers, and even the apostles themselves, the tendency being to say that they

swerved aside from a line previously marked out. But such a process of thought always involves a once-given type, a perfect model, something to be restored.

But is it probable that such was the case? The gospels, the usual source for model Christianity, are themselves idealizations, and the earlier documents of Paul fail to disclose a picture of life any more pure than has existed at times both before and after. Paul was continually forced to deal with insubordination and immorality within the Christian group. He himself had no social program for the church, nor can any such program be found anywhere in the New Testament except by reading back the discoveries which humanity has since made by attacking its problems with ungloved hands.

If the process of idealization involves the postulation of something of which we cannot ourselves conceive, viz., an unnaturally given model, not a progressive evolution of a program, and if the facts do not support the hypothesis even if it be granted, in what way may we look at early Christianity helpfully and with appreciation? In the first place, it was a question and not an answer and by virtue of that fact it was able to perpetuate itself creatively. It did not present us with democracy, let us say, but it did help keep alive the problem of how to deal with humanity. And again, as for its appeal for us today, far more than offering us a copy, it offers a mystery and a challenge of the unblazed trail, the fresh inspiration of the morning. Thus we are linked with the past, not by the necessity of learning a lesson by rote, but by the great task of creating new possibilities for life.

While half the world burns up with hate,
 While nations, breathless, wait their fate,
 Our churchly scribes their pencils seize—
 Not to preserve earth's liberties—
 But on this question to advise:
 "Shall we *immerse* or just *baptize* !"

THOMAS CURTIS CLARK.

Rauschenbusch on Baptism

"Patristic and scholastic theology bound it up with original sin. But we do not live in a realizing sense of demon powers, and original sin and baptismal regeneration seem to be marked for extinction. To say that Christ commanded it and we must obey his ordinance, is equivalent to confessing that the act has lost its enthusiasm and its religious conviction. It is simply an order, which must be obeyed. Why not connect baptism with the Kingdom of God? It has always been an exit and entrance; why not the exit from the Kingdom of Evil and the Entrance to the Kingdom of God? That would, under right teaching and with the right people, give it solemn impressiveness. It would make it a truly Christian act. Baptism has always been dogged by superstitions, and thrust down into paganism. The individualistic interpretation of it as an escape from damnation tainted it with selfishness. Contact with the Kingdom of God would restore baptism to its original ethical and spiritual purity."

From A Theology for the Social Gospel

Book Reviews

The Tree of Heaven, by May Sinclair. Macmillan, \$1.60.

The war has not produced the volume of fiction which we might have expected. It is probably too early. *The Tree of Heaven* is in many ways the best piece of writing we have seen in war fiction. There is a social philosophy underneath it which makes the book one of more than mere entertainment. In its delineation of the awakening of the war spirit of England, it has followed the lines already laid out by Mrs. Ward and H. G. Wells, though England has been treated rather more kindly in this book. The sex element in the book is disgusting at times, and we cannot help but believe that it is a libel on England. What does the author want to do with this material, emancipate us or warn us? We are rather uncertain. Her tracing of the contest between individualism and the Vortex, or social mind, is most illuminating and helpful.

Can We Believe in Immortality, by James H. Snowden. The

war has quickened the interest in the perennial theme of immortality. Professor Snowden is familiar with modern thinking, both philosophical and scientific. He examines with fairness the objections to the doctrine of immortality and then presents with clearness and conviction the favorable arguments. The book is a resume of the ideas to be found in the vast literature on the subject but offers its own fresh contribution to the subject. It is the sort of book which will be helpful to preacher and laymen alike. Macmillan, New York. \$1.25.

Men in War, by Andreas Latzko. Boni and Liveright, New York. Trench stories that have a deeper meaning make up this volume. The writing is the most brilliant and powerful of anything we have yet seen of the war literature, having something of the vividness of a Poe tale, the psychological insight of a sketch by Balzac and the underlying motive of a socialist and a pacifist. The author is an Austrian officer. How he has been able to float his stories out into the western world is an interesting question. The book will live after the war and become a part of the effective propaganda in favor of world peace.

The Modern Library, Boni and Liveright, New York. A collection of the best of modern literature bound in charming flexible handy volumes in craft leather for sixty cents a volume is a real sensation these days. Two volumes of Ibsen furnish the cream of his writing. Shaw, H. G. Wells, Sudermann, Oscar Wilde and many others of the liberal persuasion are included in the series. Perhaps most of the books in the series are of a sort to stir up dissent in the minds of religious men, but just for that reason they will furnish us with a most valuable stimulus. The modern school of dramatists and novelists which acknowledges Ibsen as its spiritual father is the strong support of the anti-church movement of Europe today. It is our task to understand the enthusiasms of this movement.

The World War and the Road to Peace, by T. B. McLeod, Macmillan, New York. The pacifist has had the right of way in our literature for several years but there is arising a new type of interpretation which condemns war but finds that in some situations

it is the less of two evils. The little volume shows the absurdity of religious legalistic pacifism and examines the other types of pacifist doctrine. The author hopes for peace based upon law and supported if need be by force. Dr. McLeod is a preacher and this is his first book. His work is so well done that he will find an audience for his next offering.

New Members for the Institute

In recent years the material for membership has increased more rapidly than has our recruiting zeal. During the year a number of men have made overtures for membership and these will be proposed for membership at our next meeting. Each of our members should look around in his own school or in his own state for teachers and business men who would make good members, not forgetting missionaries, Y. M. C. A. men and other interested and qualified religious workers.

We need to invite the new members, so we shall not seem exclusive in our fellowship. Our constitution as it is at present would provide us with five hundred members instead of two hundred. We would not want our growth to be more rapid than our power of assimilation, but it should be the purpose of the organization to increase the membership greatly this year.

The BULLETIN could be a larger and more effective journal if the membership was large enough to support a more pretentious organ, and every satisfaction we have in our membership would be increased by the reception of men of the Campbell Institute spirit.

News Notes

J. LESLIE LOBINGIER

Harry F. Burns has accepted the position of pastor of the Congregational church in Champaign, Ill., adjacent to the university.

O. F. Jordan is being used occasionally by the Y. M. C. A. on the troop trains when conscripts are transported to camp.

Present indications point toward a successful annual meeting this year, in spite of wartime conditions. Twenty-five members have already signified their intention of being present. In addition to those whose names were mentioned in the April BULLETIN, the following men now expect to attend: E. S. Ames, W. L. Carr, T. C. Clark, J. R. Ewers, W. C. Gibbs, J. P. Givens, H. E. Jensen, Herbert Martin, F. O. Norton, P. J. Rice. A few others hope to come, but their plans are still too indefinite for them to say with any certainty. These are: H. M. Garn, R. R. Hill, H. J. Loken, C. C. Rowilson, C. C. Taylor, A. L. Ward. It is hoped that all who have not yet mailed their cards will do so without delay. Some splendid subjects for papers have been presented, but there is still time for others to be suggested, if they are mailed at once. The committee will meet to make the final selection of topics, and to arrange the program in the very near future.

Herbert and Mrs. Swanson expect to sail from San Francisco for Manila on July 27th, to begin missionary work in the Philippines. The date of sailing is such as to make his attendance at the annual meeting impossible. David H. Shields will be kept away by war work. F. E. Lumley will be on the farm—a soldier of the soil—during July. J. B. Eskridge will be kept from our meeting by certain literary work in which he is engaged. A. W. Taylor will be either in the Y. M. C. A. war work or on a lecture tour in the west. Arthur Holmes will be busy with a full schedule of lecturing at State College, Pa.

On February 4th Vaughn Dabney sailed for France to engage in war work under Y. M. C. A. auspices. He expects to be away until Nov. 1st.

Perry J. Rice is now established at the Disciples' Headquarters, 1007 Association Bdg., Chicago. Ministers' meeting is held in this room every Monday at 10:30. Howard E. Jensen initiated the series of meetings in this room with an address on "Church Federation and the Social Consciousness."

John F. Stubbs is supplying the pulpit for the Monroe Street church, Chicago, at present.

Prof. J. Clark Archer of Yale expects to return to his duties in

New Haven in the autumn, after an absence of almost a year, during which period he has been engaged in Y. M. C. A. work in Mesopotamia.

Dr. C. M. Sharpe attended Easter service at St. Paul's, London. At that time he expected to cross the channel to begin his work in France in the very near future.

The following C. I. men have been appointed as delegates to the "Win the War for Permanent Peace" Convention, to be held in Philadelphia, May 16, 17 and 18, under the auspices of the League to Enforce Peace: C. C. Morrison, H. D. C. Maclachlan, I. S. Chenowith, E. L. Powell, J. R. Ewers, J. H. Goldner, and T. E. Winter. The entire Disciple representation numbers fourteen.

C. C. Morrison recently addressed the American Cannery Association, in convention assembled in Chicago.

W. G. Winn left Chicago ten days ago for New York, thence to embark for war service in France. His church gave him a great reception before he left and presented him with a purse of gold.

Joseph L. Garvin is now director of religious work at Camp Sherman, Chillicothe, Ohio.

Willis A. Parker has been on the sick list again. In February he underwent an operation for appendicitis, and he was compelled to absent himself from his regular teaching duties during the present semester. He is planning, however, to teach in the University of California summer school during the coming season. Next year he is scheduled to be at Columbia University as exchange professor.

The secretary will appreciate receiving the present address of E. W. Corn from any member who happens to have it.

T. F. Reavis writes of interesting work at Buenos Aires. He continues as professor of Philosophy in the union Methodist and Disciple seminary, as the vice-director of the School for Boys, which is also a union effort of the same two denominations. He is at the same time working for his Ph. D. degree at the National University of Buenos Aires.

H. C. Armstrong is soon to give all of his time to the work of the Association for the Promotion of Christian Unity.

Campbell Institute Bulletin

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Editorial Notes

We have heard members of the Institute declare that our summer meetings meant more to them than the conventions. The quiet of a small group interested in advanced problems has a charm all its own. The carefully prepared papers and the discussions resulting from these make each session a delight to the members. The program this year is organized around the war and will have a number of discussions which have never been adequately presented in the current literature. The Institute members who attend the meetings seldom have doubts of the worthfulness of the organization.

As the number of our members in distinctive war service increases, we find our interest in such work growing. We shall hope that some of our members in France may find time to send us an article for the BULLETIN on conditions "over there." We are realizing more and more [that our ideal interests are all bound up with the fate of the wavering battle line of the Allies.

As the summer meeting approaches, we should give earnest heed to the question of increasing the efficiency of the Institute in the service of good learning and true piety. We can hardly be satisfied that either individually or as a group we have accomplished for the kingdom what we should. There are undoubtedly forms of group activity which would be of great service in these days. Especially should there be a greater and better literary output from our men. The world was never more hungry for adequate interpretations of our problems than now.

Dr. Arthur Holmes renders a service in his article in this number of the BULLETIN in exposing the dogmatism of certain scientific attitudes. The confusion of hypothesis with fact and the presentation of scientific hypotheses as arguments against religion indicates that amateur scientists are as human as amateur religionists. It is to be regretted that the limited size of the BULLETIN has required us to present the article in two instalments. It would make a good tract for use in our churches.

Chamber of Philosophy

J. E. WOLFE

A pastor friend of mine indulged, a few weeks ago, in the following phrase-making: "There is nothing left for the Christian to do but to seek shelter in the cyclone cellar of faith in God and not show his face until this terrible tragedy is past." I see reflected in this statement myself in a day of dogmatic and authoritative, static religious belief. It causes one to be conscious of "the relief of relativism". There is reason in the absolutist and static thought being pessimistic and cowardly in the face of our present state of affairs. There is reason for the glow and go with which the relativist faces these same conditions. He feels how much will be lost and how much the whole moral order depends on his personal, moral purpose and courage and action at these times and in terms of definite, relative support of any and even the least of the tendencies toward a better domestic and international order. Furthermore, he is looking toward the day when the world, war weary and disgusted, will rest awhile as the days in which using the background of the war costs and sacrifices he may in an actual effectual way build into the national and international order the moral and religious consciousness that is so much needed. There comes a conviction regarding the unworthiness of the contention that we want more faith and less theory. These days are bringing home to us with tyrannical force the meaning and necessity of an adequate theory, a more comprehensive philosophy built out of a larger survey, more careful classification and a more understanding

interpretation of experience, The disrepute and disregard of social, religious and political philosophy among some church folk and ministers in favor of practical religion will be displaced by a conviction that all practical religion must have some big and adequate philosophy lying back of and under it. When this theory shades off into faith one begins to feel an urge that it is all but irresistible.

It thus becomes an encouraging matter when no longer the social and psychological sciences are considered by theology and philosophy as dealing with mere appearances and the mere human but are accepted as the sciences fundamental to any significant and adequate theology and philosophy. To take these sciences so seriously as to write books concerning "Social Idealism and Changing Theology" and "A Theology for the Social Gospel", and "A Social Theory of Religious Education" is to give heart and directness to our religious thinking and purpose. Relativism gives a feeling of worth to our labor, the grit of eternal significance to our moral purpose and the hope of victory to every tendency toward wider sympathy and closer organization in human life.

Chamber of Classical Languages

ROY C. FLICKINGER

To teachers of second year Latin the war has been a blessing in disguise. At the very beginning of the conflict the New York Sun ran the following among the special dispatches from the front: Brussels, Aug. 8, 57 B. C. (delayed in transmission) — *Horum omnium fortississimi sunt Belgae. — Proximique sunt Germanis, qui trans Rhenum incolunt, quibuscum continentur bellum gerunt. C. Julius Caesar.*

In this spirit Prof. Kelsey has just brought out an edition of the Commentaries in which the text is illustrated with photographs of the present struggle (Allyn and Bacon, 1918), and the search for points of contact in teaching has been prosecuted on all sides. I have kept no systematic list of such parallels, but a brief reference

to a few of these may interest members of the Institute. One writer has restudied Caesar's campaign's from the standpoint of present-day strategy. Names like Axona, Verodunum, and Suesiones are easily recognized as the Aisne, Verdun, and Soissons respectively. The constant digging of trenches, mass attacks, the use of mines and counter mines, of women's hair for making ropes, of unpalatable substitutes for bread are mentioned by Caesar and find analogues in the present struggle. It is interesting to note that he attributed the bravery of the Belgians to the fact that they did not permit the importation of intoxicants. In many instances modern instruments of warfare revert to ancient practices, of, for example, *Flammenwerfer*, and so-called Greek fire, also the use of steel caps. Caesar, of course does not provide the only parallels. Women workers in munition factories are mentioned by Appian, an anticipation of Red Cross nurses by Tacitus. Daylight saving was effected among the ancients by means of variable hours, the sundial automatically dividing the period between sunrise and sunset into twelve *horae*. Libius informs us that Fabius, the Shield of Rome, was fondly called *pater* by his troops, and that at once reminds of Joffre's sobriquet of Papa. It will be understood that the foregoing are only illustrations. The articles along these lines which I have happened to read would perhaps occupy forty or fifty pages, and I have probably missed a great many.

Chamber of New Testament

CHARLES J. RITCHEY

The Y. M. C. A. and other agencies are distributing countless thousands of pocket testaments to the men in service, and except in rare cases the old King James Version is used. In all probability the practical reason for this uniformity is the fact that the Authorized Version has no restrictions of copyright upon it, and is therefore cheaper.

But why choose one text or another? The recent translations (e. g., Twentieth Century, Weymouth's, Moffat's) are often urged on the ground that their freshness holds the attention much better than the more familiar texts. This is

true, but at the same time, being for the most part poorly tested by time and scholarship, they carry along false impressions and obscurities without number. Moffat was in such a hurry to publish that he actually omitted small sections, and certainly his English idioms seem queer at times. The Twentieth Century is "natural" in its style for most of us, but it skips rather lightly over many of the ideas of the original text.

The King James Version (or Saint James, as some more reverently call it), was not a fresh translation, but was almost a folk production in that it was based on several earlier popular editions of the Bible. Its text (speaking technically) is of the late Syrian type,—Byzantine, and contains all the various textual corruptions which crept in during the pre-scientific centuries. Having the weight of tradition behind it, this text maintained its authority over other translations than the Authorized Version. For instance, when Erasmus issued his first edition in 1516 based on Greek MSS., he omitted the "three heavenly witnesses" of 1 John 5:7 for the simple reason that only the Latin MSS. preserved the reading,—not even the late Greek. Some pious monk complained to Erasmus that the heavenly witnesses were not heard in his text. Erasmus replied that he would insert the reading if any one would produce a Greek MS. containing it. In a short time one was forthcoming, and Erasmus, good sport that he was, put the heavenly testimony in his third edition though the ink was hardly dry on his Greek authority. He certainly was scholar enough to know that the syntax that he copied was of his own century, and not of the first. The Authorized Version of 1611, which contains this atrocity as well as others, is chiefly valuable as a monument of Elizabethan English, though it has certain sentimental values.

On the whole the American Revised Version is the most accurate and usable, though it is by no means perfect. But the value of a certain version depends upon the use to which it is put. If the soldiers and sailors are to be coached in the stately diction of the sixteenth century, by all means let the Authorized Version be used. If we wish to make the New Testament modern in its language, if not in its thought, use the unofficial modern texts. The American Version has some

advantages too. But if, as rumor tells us, the India paper leaves are to be used for trench-made Bull Durham fags, any text will do, and we all hope the war is over before the boys get to 1 John 5:7.

Chamber of Old Testament

G. A. PECKHAM

The ethics of the Prussian Hun is a direct challenge to the religious ideals of the Old Testament prophets. With the prophets truth and righteousness are distinct attributes of God which he demands of all men who would be well pleasing to him. Righteousness exalteth a nation, while failure is written upon every thing that is false. Jehovah visits destruction upon Nineveh because the city is full of lies and plunder (Nah. 3:1). In harmony with prophecy we have another revelation equally divine, the moral system which is the result of human experience supplemented by the ideals of the choicest spirits of the race. It may be formulated into one short statement: It is impossible for society to be secure unless men are true, trustworthy, and respect the rights of each other.

The Hun in the face of all this is hoping to build universal empire upon treachery and violence. With him in theory and practice diplomacy is deception, and the murder of the innocent is justified as a military necessity while his armies play the hero upon defenseless babes and women. He has made lies his refuge; he has said to deceit, Thou art my father, and to treachery, Thou hast brought me forth. A true child of his parents he has fallen down to worship the devil of autocracy, and expects in return to receive all the kingdoms of the earth. In preparation for world dominion he sent his contemptible creatures into all nations to take the oath of allegiance with perjured lips that they might pose as citizens and be ready to strike their unsuspecting benefactors a deadly blow. His ambassadors are absolutely without honor, so we have the unholy spectacle of a Bernstorff, Von Papen, ^{spurio} ~~versenkt~~ Luxburg of malodorous fame, and others, while receiving the courtesies of honored guests secretly plotting the ruin of their hosts. But wickedness, be it never so cunning,

is always fatally stupid at some point, so he has seen the most of his plans miscarry. The Huns thought to awe men and cow them into submission with their inhuman atrocities unequaled since the dawn of civilization. The world, however, refused to be scared, and is determined that such an ungodly people must be crushed. God's answer to their atrocities may be found in the first chapter of Amos.

The Prussian Hun with the insolence of self-reliant wickedness has defied God, ignored his spirit, and glorified brute force. Drunken with the wine of kultur, in his delirium he sees visions of world dominion and imagines himself a superman. But he is soon to find, what all the world besides has long since known, that he is nothing but a supercriminal who is doomed to destruction unless he can have a change of heart.

"For God is King of all the earth:

God reigneth over the nations:

God sitteth upon his holy throne."

Chamber of Pastoral Duties

C. J. ARMSTRONG

The War Chest

Various cities and communities are now being confronted with the war chest idea. It is offered as a substitute for the many campaigns or drives for money to finance the various activities such as those conducted by the Y.M.C.A., Y.W.C.A., K.C., Salvation Army and Red Cross. At first thought it is a catchy idea. It seems businesslike to have just one big campaign in a year instead of separate drives for many causes. It is claimed that the war chest saves time, strength and money, and, also, that it will provide the necessary funds.

The writer believes that the war chest idea is a menace to a really sacrificial backing of the men on the firing line.

First, it will yield simply the minimum asked for our various war activities outside of liberty bonds and war saving stamps. For instance, the one hundred million dollars asked for the Red Cross in the recent campaign, and each community's apportionment of that amount, was made before the great German offensive began. Now the demand upon the Red Cross (and allied activities, also) is twice or thrice what it

was estimated that it would be. How can this increased demand be met by communities that have adopted the war chest?

Second, thus it is seen that the war chest is not flexible enough for such a titanic undertaking as that confronting us today. It asks for a certain per cent of one's income and gives the promise that no more appeals will be made for one year. Today, with the great offensive in full swing, it must be evident that the war chest promise must be violated or that community's just burden must be shifted elsewhere. Patriotism cannot be computed in "per cents," nor can limits be placed to its demands. There is no patriotism that is "cheap" and "convenient."

Third, it does not possess those values that are found in "drives" and campaigns" Some of those values are: community enlightenment and enthusiasm, the discovery of stinginess and pro-germanism and their "weeding out," and, with every campaign, a deeper appreciation of our cause and the boys at the front. One campaign a year cannot accomplish nearly so much. Our Mayor recently declared in public, "We cannot have too many drives. Each drive does wonders for us here in Gary. The war chest idea is not favored here."

All who stay at home must so work and GIVE that, when the boys return, we can look them squarely in the eyes. This we shall not be able to do if we have placed convenience and "a per cent" against their blood.

Chamber of Missions

EDWARD SCRIBNER AMES

It may be said that it was the entrance of the Disciples upon missionary enterprises during their second and third generations which saved them from hardening of the arteries and premature death. At the present time it is the extension and deepening of missionary interest which is begetting a new lease of life and a second escape from death. While no one has ventured to make an efficiency test of the Men and Millions campaign thus far, it cannot be doubted that it has brought the denomination to consciousness of its responsibility and its opportunity. In view of the new scale of giving which the war has taught Americans our six million dollar crusade

does not seem so large as when it was launched, but it was a great conception in its day and it has created many new possibilities. The revelations which it has brought are not all equally flattering. For instance it does not heighten our complacency to learn that the entire undertaking has enlisted up to the present emergency drive only two thousand subscribers. That is a humiliating fact. It shows that missionary education has not really gone very far or very deep with us. We have lacked system and we have lacked deep and fruitful piety. Argument and criticism have been more characteristic.

In the new consciousness which is appearing the city churches are to be greater factors. They are more liberal. In them it is easier to secure cooperation and the adoption of new plans. They can be mobilized more effectively. But they need a great education and discipline in the matter of team work and community feeling. The inauguration of machinery in the interest of missions is helping to this end. In turn it will contribute to other ends also.

The Campbell Institute men have done good work in supporting missions. They have thus participated in the great unselfish, forward moving task which is their first concern. There are other equally important interests of the common cause which need the same disinterested aid from them. By their union and fellowship they have made themselves better helpers in these enterprises. In the future they will continue such service upon yet larger and more efficient plans.

The Progress of Science toward Ignorance

ARTHUR HOLMES

The path of the progress of science is strewn with the wrecks of religious faiths. The reason for the wreckage is not far to seek. Ask any man you meet today why the earth revolves round the sun and he ejects: "Gravitation!" with laconic finality. The same question in the seventeenth century would have elicited a devout "God does it." To experiment further inquire of any modern man why we have mosquitoes and not pteradactyls and he dismisses you with "Survival of the fittest." Early nineteenth century piety replied,

"Jehovah creates; Jehovah destroys; blessed be the name of Jehovah." The variation between these two sets of answers brings into sharp relief a popular feeling about the relation of science to religion, and the progress of science itself. To many persons science is knowledge; religion is ignorance; the progress of science is the advance of knowledge upon retreating ignorance. Now, as a matter of fact, such progress of science as that just illustrated, is not progress in knowledge or toward knowledge. On the contrary, if it is progress at all, it is and must be progress in ignorance and toward ignorance. To the truth of such a statement let scientists themselves bear witness.

To be brief and pointed we will let the scientist indicate how scientific progress conceived as knowledge supplanting faith, has in the two fields mentioned above, led to openly confessed ignorance. Let me restate the issue. The faith of old affirmed: "God guides the planets." Does gravitation explain to us what really does guide them? The old faith said: "In the beginning God created the heavens and the earth and all that in them is." Does evolution explain the origin of the organic world?

To treat the first question first,—does gravitation explain why heavenly bodies cling to their orbits? To mention at once both the testimony of Newton himself and also the more modern attempts to answer the same question, let me offer a summarized paragraph from J. Clark Maxwell, published in 1892 in his *Matter and Motion*. Newton, he points out, "says nothing of the means by which bodies are made to gravitate toward each other. We know that his mind did not rest at this point—that he felt that gravitation itself must be capable of being explained and he even suggested an explanation depending upon the action of an etherial medium pervading space. But with that wise moderation which is characteristic of all his investigations, he distinguished such speculations from what he had established by observation and demonstration and excluded from his *Principia* all mention of the cause of gravitation. The attempts made since the time of Newton to solve this difficult question are few in number, and have

not led to any well established result."

From this comprehensive quotation two kinds of ignorance appear: first, Newton did not discover why apples fall or planets strike; and secondly, neither could he by observation and demonstration, discover why, nor has anybody else been able to do so since. Newton wisely refrained from overstraining a method unfitted for the task. As a scientist he kept silent; as a philosopher he speculated; in both capacities he was fully conscious of what he was doing. In both he was also fully conscious of his ignorance. There was no answer to Leibnitz's assertion that if the moon revolved round the earth without a material connection between them it was a continual miracle. There is no answer to that assertion today.

With ignorance cloaking the figure of the mover of the heavens, let us search the organic kingdom for its originator. Why, for example, do we have horses? I take that animal for an example because evolution has done such a convincing piece of work by attempting to exhibit in a series of fossil skeletons how our modern horse originated in some prehistoric ancestor about the size of a fox, with many unequine characteristics including five toes on each foot, and how by sensible gradations this primitive animal evolved into the magnificent creature of today, with flowing mane and tail, proudly prancing on parade upon the nail of his middle toe.

This genealogy of the horse may be perfectly correct. In the dim and distant past the insignificant fox-like creature might have given birth to another creature a little like a horse, that creature to another still more like a horse, and so on, till lo, our steed stood before the enraptured eye of primitive man, ready to be saddled and bridled for enduring and faithful service. But why did such magnificent metamorphoses take place in such a line of beasts?

The survival of the fittest does not answer our question in the least. For we, like De Vries, are inquiring about the "arrival of the fittest." We know very well the modern horse survived, remained, is a remnant; that is a fact beyond dispute. He may have survived because he was fit to survive. But whence came his size, his mane, his tail, his one toe or any other organ of his body? He, like all his ancestors, when he first appeared to possible view by the finest microscopes

yet fashioned by the skill of man, was a bit of protoplasm, a fertilized germ-cell. Between him and anyone of his progenitors, in the beginning of their careers as germ-cells, science could not distinguish one atom of difference. All were exactly and precisely similar. More than that; to him like all of his ancestors, from the moment of appearance as germ-cells to their dying day there were added the same material constituents and all were subjected practically to the same environment. The nourishment of the whole race of horses was the herbs and the grasses of the field which was their home and habitat. Yet with the same beginning, with the same environment, with the same food, with nothing added that might just as well have made a mouse or elephant, the horse of modern times arose.

This in miniature contains all the problems of all origins. Tho I have compressed the question of the beginning of the whole animal and vegetable kingdoms into one apprehendable instance, I have not altered the problem. Anyone who can explain the origin of one horse, or one hair of his hide, can explain the origin of all horses, all animals, all humans, and the whole world. It is the old story of the flower in the crannied wall:

“Flower in the crannied wall,
 I pluck you out of the cranny,
 I hold you here, root and all, in my hand,
 Little flower,—but if I could understand
 What you are, root and all,
 And all in all,
 I should know what God and man is.”
 (To be continued next month)

H. W. Cordell, who has been teaching Economics at the State College of Washington during the past year, has been re-appointed for another year. He expects to spend the summer or at least a part of it at the University of Chicago, continuing his work toward the Doctor's degree. During the past Spring he has been preaching for the Federated church at Pullman, Washington, (a union movement of the Baptists and Congregationalists), while the regular pastor is in France on War work. It is understood that the Disciples were once a part of this Federated movement, but withdrew.

Religious Speakers in the Camps

J. LESLIE LOBINGIER

An increasingly large number of our members are being called upon to speak at the religious meetings in the army cantonments and naval stations of the country. Not a few are hesitant about undertaking the task, feeling perplexed as to the proper method of approach, and the appropriate themes for discussion.

Experience has shown that certain types and methods ought to be avoided: (1) Assuming the pathological. Camp speakers often address their audiences as tho all were men of low ideals and bad character. "However vile you may have been, however low you may have sunk," is no more appropriate a beginning for an address in a military camp than in a metropolitan church. Undoubtedly the assumption is sometimes true, but even in such instances that type of appeal is unfortunate, and psychologically unsound. When the assumption is false, the men rightly resent it. (2) As a rule religious speakers ought to omit all reference to sex temptations and the sexual sins. Many men drag this in at every opportunity, appropriate or inappropriate. And much repetition has dulled the force of the appeal for personal purity. This is a subject for none but specialists, to be presented in the camps in accordance with some definitely determined program. (3) Playing to the galleries is never appreciated. With the best of intentions men of forty-five and over frequently say: "If I were only twenty-five, how gladly would I be by your side in uniform." It is strange how often such a statement is resented. The men do not expect older men to be in uniform, and therefore no apology is necessary. But they are quick to realize that no one really knows what he would do in some other situation than that in which he actually is. (4) Strictly theological discussions are of course out of order. Propagandists and hobbyists have no rightful place as speakers in the training camps.

It is of prime importance that men remember that their hearers are first of all, men, and in the second place, sailors or soldiers. They ought to treat them as the same kind of individuals that they are accustomed to see in their own churches or class-rooms. They should approach them,—not in

a patronizing way, on the one hand, nor with an over-emphasis upon the sacrifices they are making, and a degree of adoration that takes the form of gushing sentimentality,—but on the level, as man to man, in a sincere, genuine straight-forward way.

A speaker's message must be practical, and adapted to his group. The problems he discusses should be the ones that the men before him are facing in their transition from their old to their new environment. The religious addresses should help men to preserve their best ideals in the midst of a new abnormal life, and in many cases, because of the men's past experiences, they may serve to create those ideals. Whether a man discusses the war or not, he should show in illustration or in the spirit of his address that he understands clearly the background and the meaning and the ideals of this war. And no man should speak in a military camp on any theme unless he is convinced that ours is a righteous war. The content of every message ought to be sanely Christian. When speakers with misguided patriotism attempt to incense their hearers to hatred against the enemy they are losing a fine opportunity to show how we can consecrate ourselves to our Cause while we preserve every Christian virtue. Appeals to accept Christianity ought to be something more than mere blind appeals "to accept Christ." They ought to be constructive efforts to show what it is to follow in Jesus' way, in the camps, with one's fellows, at sea, or in Flanders.

Religious speakers who come into our camps from civilian life have a fine opportunity to influence men to recognize the nearness of God, and to cultivate a sense of intimacy with Him, on land or sea, in war and in peace; to exalt the program and character and personality of Jesus, with the appeal that his personality makes in every age and circumstance; to influence men to prepare rightly to live when this war is over; and to help men to preserve their Christian virtues and to exalt idealism in these days of crisis.

Late in April Leslie W. Morgan of London entered the service of the International Y. M. C. A. Hospitality League of his own city.

News Notes

J. LESLIE LOBINGIER

Guy Sarvis expects to sail for this country on July eighth. He is considering the matter of going to France in war work, but this is a matter not as yet determined.

Mr. Richard Dickinson, one of our co-operating members from Eureka, Ill., is expecting to be present at the annual meeting.

During the past month Errett Gates entered upon his new position with the legal department of Armour & Co., in their stockyards office in Chicago. He is now in charge of Welfare Work, Insurance, Investigation of Housing Conditions, etc.

William A. Crowley has surprised his friends by declaring that he intends matrimony before the end of 1918. His engagement to Miss Mary A. Roberts was announced a week or two ago.

Professor R. E. Park, our Vice-President, has gone to New York to carry on his investigation of foreign language newspapers in this country. This investigation is financed by the Carnegie Foundation. Prof. Park read a paper on "Methods of Publicity" at the recent conference of Social Workers at Kansas City.

Herbert Swanson was ordained as a missionary on May 19.

Rodney L. McQuary, a chaplain with the 333rd Heavy Artillery, recently spent some little time at Camp Grant, in the interests of the Third Liberty Loan.

Henry P. Atkins recently spent a month at Camp Funston, Kansas.

V. T. Wood has left Canton, Mo., to enter the Y. M. C. A. work at Camp Taylor, Louisville, Ky.

The University of Chicago Press announces the publication of a new book by Roy C. Flickinger, "The Greek Theater and its Drama." We shall hope to have one of our classical scholars present a review of the book in the near future.

Get a New Member

In this copy of the Bulletin will be enclosed one or two membership blanks. If you have names that you would like to propose for membership in the Institute, kindly fill out one

on these blanks, and mail it to the President, E. A. Henry, University of Chicago or to the Secretary, J. L. Lobingier, care Y. M. C. A., Great Lakes, Ill. There are many reasons why this year should bring a large number of new members into our fellowship. If you know of any men who possess the equipment and the spirit, for which the Institute stands, do not neglect suggesting their names.

The Annual Meeting

The complete program for the annual meeting will appear in the July issue of the Bulletin. Suffice it to say at present that the following papers are assured:

J. R. Ewers: Our Church after the War.

E. S. Ames: How Our Philosophies have been Changed by the War.

J. E. Wolfe: German Philosophy in American Universities.

R. E. Park: What can the Church Do to Make Democracy Safe for the World?

L. W. Morgan: The War and the British Churches.

W. A. Crowley: The Religion of the American Red Cross.

O. F. Jordan: How Far are our Liberal Religious Views of German Origin?

Remember the dates: July 23rd, 24th and 25th. And the place: The Hyde Park Church, Chicago.

An Important Request

The Secretary hereby makes a very earnest appeal to all members who are in arrears on their dues to mail checks without delay. The Treasurer's books show at present a considerable deficit, which could be very easily taken care of if a goodly number of our members would pay the amounts of their indebtedness. At least two statements have been sent during the year to every man in arrears, and it is earnestly urged that these statements be heeded. The Institute's good name should not be endangered by its inability to meet its bills promptly. Look up the old bill for dues, and mail a check today!

"Progress" for One Dollar

The Editorial Committee has decided to close out its stock of *Progress* in the next sixty days and settle in full with the Guarantors, so the whole enterprise may be reported to the annual meeting as a closed transaction. One hundred volumes are being offered at a dollar each. At this price, no Institute member should fail to have a copy. Men who have already purchased should circulate the book in the circle of their friends. Send your order to O. F. Jordan, 831 Washington St., Evanston, Ill.

Campbell Institute Bulletin

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Editorial Notes

The war is weakening denominationalism. One only needs to study the social structure of these religious groups to realize why this is true. It is not simply that the ideas which originally characterized the groups have become antiquated. The social basis of the grouping is passing away.

Before the war, we were being divided into groups ever more hostile. The socialists were not democrats for they preached "class consciousness" and called themselves the "working people" to the detriment of the rest of us. The parlor socialist was not a real socialist. He esteemed socialism for the same reason as he did high-balls—naughty things must be nice. The organized trade union movement was another group. Employers' associations created caste and Wall street became the name for a definite social class.

Denominations were originally social groups quite as accurately delimited. American social aristocracy has been Episcopalian. The educated middle class has been Congregational, especially in New England. Unitarianism, though professing to be liberal, only produced a further differentiation of this sect, more opinionated and exclusive. Wealthy and successful factory owners and business heads became Presbyterian. Rural people of English extraction became Methodists while the Scotch-Irish in the open country often became Disciples. Even in the cities the two last named denominations tend to recruit people of rural origin. Christian Science recruits weary business men and female social climbers somewhat below the level of Presbyterians. Christian Science blacksmiths are as scarce as Christian Science university professors.

War is a great leveling force. A regiment of well-trained negro

soldiers now commands a respect never given the individuals composing the group. The Jewish regiments drilling in New York command admiration. We are taxing wealth in a way to break down our plutocracy and we are at the same time cutting off the opportunity of the meddlesome walking delegate with his flaming appeal to prejudice. While these deep and fundamental class antagonisms are being burned up in the furnace of war, it is not strange that denominationalism has grown steadily weaker.

The success of the Y. M. C. A. has furnished a pragmatic argument against the efficiency of denominationalism. Men will not want their worship in an Association building but they will want a religious organization for the whole population which will get things done for the kingdom with the brilliant execution of the man who wears the red triangle.

It is a great time to preach the unity of believers in Christ, not in terms of apostolic succession nor in the formulas of a legalized plan of salvation, but in terms of brotherhood in Christ Jesus.

Campbell Institute Meeting, July 24-26, 1918

GENERAL THEME: THE CHURCH AND THE WAR

Wednesday, July 24

Morning Session, 10:30 a. m.

Paper, "How our Philosophies have been Changed by the War," DR. EDWARD SCRIBNER AMES

Review, HOWARD E. JENSEN

Afternoon Session, 2:00 p. m.

Paper, "German Philosophy in American Universities" JAMES E. WOLFE

Review, DR. CLARENCE REIDENBACH

Appointment of Committees

Paper, "How Far are our Liberal Religious Views of German Origin?" ORVIS F. JORDAN

Review, CHARLES J. RITCHEY

Evening, 5:30 p. m.

Outing—Auto Ride and Picnic. (The Chicago members will act as hosts.)

Thursday, July 25

Morning Session, 9:30 a. m.

Paper, "What Can the Church Do to Make Democracy

Safe for the World?" DR. ROBERT E. PARK

Review, CECIL J. ARMSTRONG

Paper, "The War and British Churches," LESLIE W.

MORGAN. To be read and discussed by H. J. LOKEN

Afternoon Session, 2:00 p. m. Business Session.

Report of the Editor, ORVIS F. JORDAN

Report of the Editorial Committee, DR. H. L. WILLETT

Report of the Nominating Committee

Report of the Secretary-Treasurer, J. LESLIE LOBINGIER

Business Period

President's Address, EDWARD A. HENRY

(Continued on page 169)

The Progress of Science toward Ignorance

ARTHUR HOLMES

(Continued from last month.)

But to return to our specific question, stated so well by Henry Drummond, "What determines the difference between different animals? What makes one little speck of protoplasm grow into Newton's dog, Diamond, and another exactly the same into Newton himself?" Drummond himself immediately answers, "It is the mysterious something that has entered into the protoplasm. No eye can see it. No science can define it." He hints at a possible solution in the words "mysterious something" which might readily be seized upon by those who "believe in" Heredity as fully and sufficiently covering the case. Despite the capital H, and despite the awesome "believe in", I am compelled to shatter such a shining hope by quoting an specialist on heredity, J. A. Thomson, whose words are devastating to primitive thinkers who conceal spirits under capitalized verbiage. "The organism", says the believer in heredity, "and its inheritance are, to begin with, one and the same. . . . The expression of this inheritance in development results in the organism. Thus heredity is no entity, no force, no principle, but a convenient term for the *genetic relation between successive generations* and inheritance includes *all that the organism is or has to start with in virtue of this hereditary*

relationship."

Just to show that he is not a mere empirical materialist, I will add this from the same author, "The fertilized egg-cell implicitly contains in some way we cannot image, the potentiality of a living creature." Again let me caution the eager reader against seizing upon the momentous word "potentiality." It has no meaning here; it is just another "*Ignoramus*." Thomson serenely confesses it himself: "How are the characteristics of the organism potentially contained within the germ cells? How do they gradually find expression in the development? What is the nature of the compelling necessity that mints and coins the chick out of the drop of living matter? The solution still is far off, and perhaps we will never get beyond saying that a germ-cell has the power of developing just as a crystal has the power of growing."

If we turn to other authorities the verdict is the same. When the highest living authority in biology, Dr. William Bateson, President of the British Association for the Advancement of Science, spoke on this subject in 1914, he merely emphasized our ignorance with a clarity commensurate with his own clear thinking in the words: "The allotment of characteristics among offspring is accomplished by a process of cell division, in which numbers of these characters, or rather the elements upon which they depend, are sorted out among the resulting germ cells in an orderly fashion. What these elements, or factors as we call them, are we do not know. . . . But it seems to me unlikely that they are in any simple or literal sense material particles."

Here we have the question pushed to its limits. Note, first, that the characteristics of off-spring, namely, sex, size, color of hair, five toedness or one-toedness, or any other inherent quality depend upon "elements" or "factors",—which, by the way, are imaginary, but let that pass. They form the outposts of biological research, the extreme limits of imagined hypothesis, the elements of character. I mean that a young animal may be quartered, the quarters cut up into pieces, pieces into particles, particles into cells, cells into characteristics, characteristics into "factors." This is the limit of division.

Now, what is the origin of the factors,—granting, of course, such things really exist? President Bateson replies with the candor characteristic of the first-rate scientist, “As to the origin or source of these positive separable factors, we are without any indication or surmise. . . . How they arise and how they come to take part in the composition of the living creature . . . we cannot conjecture.”

We have traced the origin of any animal in all its parts to the limit, namely, to the origin of the “factors” or “elements” the origin of which we cannot even conjecture. But on the way there was one side track we have not followed to its end. That was contained in the words of Dr. Bateson spoken concerning the properties of the factors which enable them to divide up or arrange the characteristics of an organism. After denying they are material he says, “their properties depend upon some phenomenon of arrangement.” The arrangers are themselves arranged! The cinematographic cartoon draws itself; the dead bury their dead. This is that fatal serial story, continued-in-our-next, *regressus ad infinitum* obsession of the inductive science which assumes it has achieved a solution when it has substituted an endless story for explanation. Long ago Leibnitz pointed out the fallacy of this common procedure and it is the same tendency Swift pierces with one of his apt, ironic shafts:

“So, naturalists observe a flea
Has smaller fleas that on him prey;
And these have smaller still to bite 'em;
And so proceed *ad infinitum*.”

In view of this ignorance of experts what shall the layman do? First, since it is the scientists who confess this ignorance, he need have no fears for science. In other fields the edicts of science are true and certain altogether. In this particular field of telling who or what swings the planets in the firmament, or who or what originates the mosquito or the mastodon, the only possible progress science can make is to feel its faltering and penitent way out of the abysmal darkness into which its conceit has plunged it to take its place upon the only solid bit of knowledge it has in this

realm of human experience. And that knowledge is the humble confession: "*Ignoramus*", if not "*Ignorabimus*."

But, secondly, the common man may take a lesson in crime from that arch-Agnostic, Huxley, who thus "expresses his absolute faith in the validity of a principle, which is as much ethical as intellectual . . . that it is wrong for a man to say that he is certain of the objective truth of any proposition unless he can produce evidence which logically justifies that certainty," and then declares his absolute conviction in the Copernician system when there was not a whit of "logical evidence" to justify him. The common man sinning in a lesser degree, can *believe*. He can yield to the temptation almost pathetically described by Huxley watching the developing embryo pass from formless protoplasm to perfect "contour of body", confirmed materialist tho he is, is "almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist with his plan before him, striving with skillful manipulation to perfect his work.

For aid and comfort in such a yielding one should not forget the belief expressed by President Bateson that the final formers of animal bodies and human characters are not "in any simple or literal sense material particles." Why not, then, break the endless chain by the simple expedient of postulating a spiritual Being hinted at by our own spirits, who like ourselves, though superiorly, arranges all? I, for one common man, do not hesitate to rush in where agnostics fear to tread. Borne up by a practical faith I dare to pass beyond the meager satisfaction of the "How?" and answer those other more eager questions of my soul "What?", "Why?", "Whence?", "Whither?", by boldly ending the infinite series with: "In the beginning, God."

Wallace Payne has made the shift from the professor's chair to the field work of the C. W. B. M. without any break in his efficiency. He secured a forty thousand dollar gift the other day and he can do other things besides raising money.

A Book Review

SHERMAN KIRK

The Greek Theater and its Drama, by Roy C. Flickinger, Ph. D., Professor of Greek and Latin, Northwestern University. The University of Chicago Press, Chicago.

The above is printed on the titlepage of a new book of 358 pages, with eighty illustrations carefully selected from a variety of sources. The book is bound in beautiful blue cloth with gold coin design and letters on the cover. It is a timely and interesting book not only for specialists but for the general reader. Professor Flickinger has made a fine contribution to a branch of literature that is much needed in better understanding and appreciating the classical drama.

In the preface the author sets out three objectives which he had in mind in writing the book. The following is a condensed statement in the words of the author, in which he sets forth his aims: "First—to elaborate the theory that the peculiarities and conventions of the Greek drama are largely explicable by its environment, in the broadest sense of that term.—Secondly, to emphasize the technical aspect of ancient drama. Technique has largely escaped the attention even of our playwrights, some of whom attempt to produce plays that will have none. Most of our classical scholars, also, study and teach and edit the dramatists as if they, too, had been equally slipshod. . . . Thirdly, to elucidate and freshen ancient practice by modern and mediaeval parallels." The author has succeeded admirably in carrying out this three-fold purpose.

The introduction may seem to some disproportionately long since it covers about one-third of the entire reading matter. However it is broken into three well-marked divisions, headed respectively, (1) The Origin of Tragedy, (2) The Origin of Comedy and (3) The Greek Theater. The subjects are treated in a very thorough and interesting manner much data being used that has not long been available especially in regard to the theater and its arrangements and construction.

Following the introduction are nine chapters, I The Influence of Religious Origin; II The Influence of Choral Origin; III The In-

fluence of Actors; IV The Influence of Festival Arrangements; V The Influence of Physical Conditions; VI The Influence of Physical Conditions (Continued); The Unities; VII The Influence of National Customs and Ideas; VIII The Influence of Theatrical Machinery and Dramatic Conventions; IX Theatrical Records. These are followed by an index of passages and a general index.

Professor Flickinger deals with his task in a very scholarly manner. He has read widely and shows a very unusual familiarity with dramatic literature of all periods and peoples.

The arrangement of his material is excellent, the illustrations from art and literature are well chosen and the explanatory notes are illuminating and not too detaining.

The book is written in a simple, concise style with an energy of expression and interest that easily carry the reader on to the last word.

Chamber of Old Testament

G. A. PECKHAM

In Isaiah 65:17 the prophet sees new heavens and a new earth, the creation of Jehovah. He has here placed them in their natural order, the heavens first and then the earth; for a people's earth depends upon its heaven. For humanity there are two worlds: the the realm of spirit, visions and ideals, and the realm of matter, activities and achievement, and the latter is governed by the former. No creation of art, no magnificent temple, nor splendid cathedral, was ever seen upon earth, which did not first exist in the heaven of some prophet. Its material beautiful in form and rich in adornment is but the embodiment of an ideal revealed to him in the heavenly mount. A nation's laws, government, institutions and religion are determined by its heaven. This thought sometimes finds poetic expression in the literature of the ancients. So the claim of the old Babylonian king Hammurabi that his code was handed down to him from heaven by the sun god Shamash is something more than the idle fancy of an oriental mind. The classical example for Old Testament students is record-

ed in the ninth chapter of Deuteronomy which tells us of Moses receiving from Jehovah in the mount the two tables of stone upon which was written the covenant by the finger of God. All upward progress of the race has been due to the teachings of prophets whose heaven was higher than that of the masses, while it is equally true that rulers who have brutalized nations have had a degraded heaven and have impressed its ideals upon their subjects. Its god must be such that he rewards with success his worshippers for what more enlightened peoples call crimes.

The heaven of old heathen Teutons was Valhalla. Its meaning, Hall of slaughter, is significant. Odin received to its honors those who were slain in battle. Each morning all went forth to spend the day in fighting one another, but at evening with every wound healed they returned for feasting and debauchery. Is it any wonder that the Germans of today, their spiritual descendants, are past masters in murder deliberately sinking hospital ships and bombing Red Cross stations, ready for the atrocities that have shocked the world? The kaiser's hope of success through lies at home and abroad and his crimes against civilization approved by the junker class and executed at his command by the devotees of *kultur* prove that the heaven of both leaders and people is polluted and that their *gott* is a patron of depravity. An illustration to the point is the following tradition recently come to me, for the truth of which, however, I cannot furnish documents: One of the Wesleys in conversation with a Calvinist advocating infant damnation said, Your god must be my devil.

We read that Germany needs peace; but her most pressing need at present is a new heaven whose God rules all the world in righteousness, judging the cause of the weak and oppressed, bringing to naught the machinations of the wicked. When the vision comes, as come it must, though not perhaps until after death has laid its hand upon the royal family, then as a result she may hope for a new earth and with it peace. An appropriate funeral hymn for the kaiser and all like characters is found in the fourteenth chapter of Isaiah, especially verses 5-21.

Chamber of Philosophy

J. E. WOLFE

There is a conscious demand that forward looking programs be held in abeyance during these war times. The stated reason for the demand is that the greatest strength for war purposes may be had. The demand rests on a belief that change goes with a weakening process while strength lies in a program that is more static and traditional. May it not be that there is need that one lay to heart the keeping clear in his own thinking the forward looking and the new in the faith that strength and hope lie only with them?

The fundamental conflict between religion and science is not, as so often it might appear, a conflict between two systems of teaching as it is a conflict between two methods of study and judgement. The conflict is fundamentally a conflict of methods. This is evidenced by the fact that wherever the conflict is being settled in any real way it is where the students in both fields are settling the conflict of method, the student of science in the field of religion as well as the student of religion in the field of science. It is a waste of time and energy and very trying on the souls of both for two differing religious teachings and teachers to try to settle some difference arrived at by two so very differing methods of study and judgement. Hope and help and comradeship wait on dealing with the fundamental conflict of method.

The scientific method tends to unity, fellowship, comradeship within any given field of study and interest. You may note this in the internationalism of any science. You may see it in the eagerness with which students seek out each other's results and fellowship for the purpose of mutual help and stimulation. You may gather it from the unity of spirit and the close fellowship that grows up in the life of ministerial students in our modern schools of religion. You may see it in the close approach of the men doing research who have worked independently of each other but all using the scientific method. The real division of the church today is along the line of the difference of method. The coming unity is along the line of community of method.

The scientific method has in it a standard of discussion and

judgement regarding the differences that may appear that offers hope of settlement. There is a sort of third party, objective, impartial judge in the discussions to whom both can look and whom both respect. Thus they are able to come to some real working conclusions and agreements that both will hold with such strength of conviction that actual, effective spiritual fellowship and co-working are made possible. This will be very much in contrast with the colorless, meaningless, lady-like toleration between denominations and groups within denominations. Against this sort of fellowship and unity the souls of real men are set. In the scientific method there is a court of appeal whose voice comes with authority and produces a cooperation in terms of action, life and a fellowship that offers something more than nice phrases regarding each other.

One of the great problems of unity has been the problem of unity with progress. This problem the scientific method meets in a real way. The scientific method carries in it its own corrective as regards both mistakes of judgement regarding any given situation and also regarding the relativeness of any judgement as applied to any new situation. It not only delights in new experience and facts but lives in an attitude that will readily give them place in its thinking.

Chamber of New Testament

CHARLES J. RITCHEY

Words, once significant, have a way of disappearing, or at least, of becoming consciously inadequate for many who use them. There are two outstanding factors which contribute to this end: first, the ideas which these words originally designated, are developed to such an extent that new terms become necessary; or, second, uncritical enthusiasts use the words and at the same time fail to understand their real meaning, with the result that distinctions are broken down, and terms, formerly quite apt, suggest only a confusion of ideas.

What is the status of the term 'historical criticism'? It has

been in use for some time among students of history, particularly among Biblical students. It was emphasized by those who attempted to ascertain what was the way of thinking and living in a given community of the past on the basis of a sympathetic understanding of the situation and of the surviving records as the only available sources for enquiry. This was a difficult and sometimes heroic task for those who had been accustomed to allegory and other subjective methods of interpretation. Good results were obtained and the appreciation of biblical literature was greatly advanced. But the inevitable happened. The technique by which the study of historical records is carried on, has been greatly elaborated until the words "historical criticism" fail to suggest the thing that is actually being undertaken. But more unfortunate than this is the fact that everyone may now claim a hearing by professing the results of historical criticism. Now it is possible (and sometimes it actually happens), that three or four interpretations may be advanced, all more or less antagonistic, even mutually exclusive, and none based on the methods urged by the more industrious originators of the term to validate the conclusion. In reality, "historical criticism" is too often an argument, a weight in the balance, and not a method of enquiry.

Now that "historical criticism" is losing its definiteness, it will be necessary to cast about for a term which will, for a time at least, indicate what biblical scholarship is attempting to do, though its discovery probably will not come by deliberate action. It seems likely, as a matter of observation, that some term like "social psychology" may very properly come into more prominent use. We are familiar with the psychology of primitive religions and of contemporary religion; and since the student of the history of religion is trying to do the same thing that his colleague, the psychologist, is doing, (and by the same technique, whenever possible, though in a different field), it would not be inappropriate to use some term which would indicate with accuracy the common task that is being undertaken. The "social psychology of primitive Christianity" is more to the

point than the "historical criticism of the New Testament", both because it indicates the practical and scientific aspect of biblical study, and because it cannot for some time yet be used merely as a pretentious argument.

(Continued from page 159)

Evening Session, 8:00 p. m. (Open to the public).

Lecture, "The Present Status and Prospect of Christianity Today," PROF. GEORGE BURMAN FOSTER

Friday, July 26

Morning Session, 9:30 a. m.

Paper, "The Religion of the American Red Cross," DR. WILLIAM A. CROWLEY

Review, PERRY J. RICE

Paper, "Our Church after the War," JOHN RAY EWERS

Review, CHARLES CLAYTON MORRISON

Afternoon Session, 2:00 p. m.

Paper, "War Books" S. J. CARTER, Librarian Milwaukee Review,

Paper, DR. HERBERT L. WILLET

Review, DEAN F. O. NORTON

Adjournment

Chamber of Education

HERBERT MARTIN

A glance at the courses outlined in college catalogues under Religious Education reveals how largely the field is identified with pedagogy and methods of instruction. It seems to assume a content of doctrine and seeks to discover and present the best methods for imparting it. In view of the present trial by fire of our beliefs and practices it appears that Religious Education, conceived as method, must take a vacation until a new body of doctrine now in process of becoming shall have been worked out. That the form and matter cannot be isolated goes without saying. Should Religious Education be unwilling to suspend in the interim it will be under obligation to reinterpret its function.

To say that religion is undergoing revaluation is but to utter the obvious. Its message is being conceived and presented in terms of the urgent and immediate need of men, brave and heroic, who live hourly in the presence of death. Religion with them must be concerned with their task, must

ring with reality. The shibboleths that provoke the serious sham battles of peace fail to serve where men agonize and die for great ideals. For such men the merchandise of historic phrases and metric utterances is no longer of interest. Every doctrine must touch bottom. Sin is no longer either a theological football or a child's nightmare; it is a human disease. It is no more a violation of a perpendicular relationship between man and God; it is a disturbed and destroying social order. It has become tri-dimensional in quality. The Y. M. C. A. under the urge of the hour seeks to save men from physical and moral sin. This is its task. And we are sinners unless we become those men's saviors. Sin in the ranks today is a terribly grim fact. The sinning soldier is he who by his deeds has disqualified himself for the maximum of service of which otherwise he would be capable. He is a traitor, is false to his cause. The sinning citizen is he who by whatever means advantages himself of this crisis for self-exploitation, who fails to sacrifice for his country's cause, for ideal ends, for the Kingdom of God in this its hour of peril.

Sin is no longer abstract; it is definite, concrete, situational; it is concerned with a man's behavior in a given set of circumstances. Dr. Eddy calls men to holiness, to physical and moral wholeness and health. He encourages them to keep the sacred lamp of chastity burning in the temple of the soul; to respect marriage vows, to keep faith with loved ones. His religious objective is to make men strong, and clean, and triumphant in body and mind; he helps them to "live soberly, righteously, and godly" in the midst of the welter of temptation that surrounds them. Thus he SAVES men, he RE-DEEMS them from sin rather than from the consequences of sin. What newer social meanings, too, will INCARNATION and ATONEMENT have! One could almost wish we were a theologian at the prospect and share creatively in the revaluation of religion. What privileges, what obligations!

Chamber of Sociology

ROBERT E. PARK

A few weeks ago in writing for the BULLETIN I mentioned the fact that great changes were taking place in the Churches and congregations all over the country. In connection with this I suggested that it would be interesting if some of our churches would make a survey of these changes. At the time I had a vague notion that I would do something like that for our own church. I have not had opportunity to do so. But I notice, however, some things which strike me as significant. First of all, shortly after the war was declared be-

tween Germany and the United States, we hung an American flag in back of the pulpit. Then, a little later, after the first draft we dedicated a Service Flag for the members of the congregation, which hung upon one side, with the stars and stripes on the other. There was a little patriotic ceremony with patriotic speeches after the service, when this flag was formally accepted by the church. Then, on Wednesday, at the regular meeting of the women of the church our minister began reading Donald Hankey's "A Student in Arms." Since then many members of the church have read that book, and reflected upon it, and I think it has materially changed the attitude of many of us in regard to the connection between religion and the war. A committee was appointed to organize and mobilize the members of the congregation for war-purposes, such as the selling of liberty bonds and raising money for the Red Cross. We began to sing patriotic hymns, and we sang them with a new fervor each time we heard during the morning service that some new member of the congregation had joined the colors or gone into some form of war work. We were patriotic, and it did not seem out of place to sing these hymns as it might have a year ago. We had been, on the whole, pacifists before the war, but we had come to feel that if we believed in peace we ought to be willing to fight for it. Many of us had been internationalists and looked forward hopefully to that federation of the world of which Tennyson sang. We had believed that the brotherhood of man was to be brought about peacefully through the establishment of courts of international justice, and now we had come to believe that if the Brotherhood of man was to be anything more than a pious wish or an empty phrase we must be willing to die for it, if necessary. A great change has come over us, greater than any of us realize. It has come quickly and silently, but it has come. We are becoming nationalized. The church is becoming nationalized.

News Notes

J. LESLIE LOBINGIER

While Burris A. Jenkins is spending the summer in France in war work, his pulpit will be occupied by Arthur Braden of Lawrence, Kansas.

Among our Associate members who received higher degrees this Spring may be mentioned: W. E. Gordon (M. A.), Herbert F. Swanson (M. A.), and John F. Stubbs (D. B.).

It is reported that Harry F. Burns is at present preaching for one of the Unitarian churches in Boston.

The outlook for a strong program is especially good, as will appear to anyone who glances through the subjects of the papers to be read, appearing in this number of the "Bulletin." Considering present conditions the prospects for a good attendance are bright.

The treasurer makes this last request to delinquent members to send checks for their dues, in order to prevent our coming up to the annual meeting with a deficit. Mail the check today.

Clarence Reidenbach received his Doctor of Philosophy degree at Yale this year. During his stay in New Haven he preached for the Congregational Church at Milford, Conn., for a period of more than five years. His present address is 81 North Hawthorne Lane, Indianapolis. He expects to be present at the annual meeting.

Wm. D. Ryan of Youngstown will be present at the meeting also.

Herbert M. Garn of Culver-Stockton College is spending the summer in residence at the University of Chicago, continuing work for the Doctorate.

Henry B. Robison of the same College is spending a short time in Chicago, whither he came with his daughter who is taking work at the University.

John F. Stubbs has accepted the pastorate of the church at Corydon, Iowa; he has received the most royal kind of welcome, and is enthusiastic about his new field.

Dean Norton of Drake is spending a part of his summer working in the libraries of the University of Chicago. Among other men at the same University for the summer are Tyler Warren, and W. H. Trainum.

Herbert Martin is teaching at Drake during the summer term.

A number of our members have recently gone into war service under the Y. M. C. A. Among them are A. L. Cole who hopes to go over-seas in July; Jasper T. Moses, who hopes to go to France to work with Portuguese troops, and V. T. Woods.

The Major by Ralph Connor. Doran, New York. The gifted preacher-author, who gave us this story has been at the front. The narrative deals with the development of the war spirit in Canada and the conversion of the Quaker hero into a military man. The descriptions of Canadian scenery and life are interesting, but the book shows rather untidy workmanship and the plot would be more effective if it were not so complicated. The book is ethically clean and wholesome and will for this reason prove useful among our young people.

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REV. O. F. JORDAN, EDITOR, - - -, Evanston, Illinois

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EDITORIAL

The Campbell Institute always has had abundant criticism from within and from without but it has continued its onward and its helpful way through a very respectable period of years. It has been blessed by clarity of purpose and by the wistfulness of honest and fruitful companionship. These have been the best answers to all irrelevant criticism and the surest guarantee of readiness to profit by well founded suggestions. Yet it is important for every vital, growing organization to restate to itself under new conditions the objects and spirit of its activities. It needs now to be said that the Institute never was undemocratic. It does not have an exclusive basis of membership, in any esoteric sense. It is as open as any alumni association, bar association, teachers' institute, or labor union. It is more democratic than the Daughters of the Revolution; it is more open than any fraternal order. This is because its ground of association is such that it may be realized through the efforts of the individual in ways which are known and accessible to all. It would not be true if it rested upon heredity or wealth or arbitrary election. It is therefore democratic in the legitimate sense of that much abused word. Those who speak loosely of being democratic often overlook the fact that even a democracy must have some structure, some conditions of association. Is a school undemocratic because it has terms of entrance and of graduation? Can there be a democratic club? Is there any church in existence which does not have some basis of selection with

reference to membership?

It is becoming apparent that the questions of democracy concerning the Institute have arisen from two sources, from the assumption that it is secret and that its affairs are conducted by a few members. No member needs to be told that it is not secret. The membership list is available for any one who wishes to see it. There has never been an annual meeting without visitors and they are welcome. At national conventions the luncheons and other gatherings have been attended at times by conspicuously alien and remote persons. Plans are under way to make the monthly publication fulfill a larger purpose in an entirely constructive and non-controversial spirit. The BULLETIN has served a most valuable end as a means of communication and of interchange of comments on current books and events. There is no good reason why any one who wishes to pay the cost of a copy should not have it. Its free circulation will be another evidence that everything is in the open. It will not be surprising, however, if some members who have advocated "democracy" most vigorously become fearful now lest things become too accessible to the public!

The criticism that the Institute is governed by a few is not true in the sense that is charged. It is obvious in every organization the world over that the interested, active members get more than their share of responsibility and blame. Many individuals are always so engrossed with personal or professional matters that they are not able or willing to give much time and thought to the organizations to which they nominally belong. Some men naturally are not "clubable" and have never learned to work in the yoke with others. The great majority, however, are so busy making a living and doing the thing which presses hardest for attention that they do not find the energy and disposition to take a hand in the promotion of many good agencies with which they are identified. Continually all members of

the Institute have been urged to participate in its activities. All are frequently requested to contribute to the BULLETIN, to prepare papers for the annual meetings, to make suggestions concerning policies. Last year a referendum was submitted to every member on the question of resuming the name "Scroll" for the monthly. No one objected. Many favored it. Is it then to be thought of as the work of a few now if the officers and editorial committee decide to adopt that name? They do not propose to resume the manner and tone of the former publication. But in their desire to extend the influence of a constructive and irenic publication of high grade are they not to be commended if they are able to capitalize the extraordinary amount of advertising which that name has received? Who can object if in this way the enemies of the Institute are made to aid its work?

It is really remarkable that the Institute has been able to achieve so much with its membership scattered and absorbed in individual and local tasks. There is not another organization of comparable character in the denomination which has lived so long, rendered so much real service and achieved such a degree of stability. The Congress, the state Lectureships, the ministerial institutes, have had shorter and less effective careers. They were all "democratic." They were open to every one and yet their attendance was not as large as the membership of the Institute. Much was accomplished by them but they lacked structure and adaptability which are to be found only in organizations having a definite basis of membership and well developed organs for intelligent adjustment to changing conditions.

The Campbell Institute does not seek "leadership." It should beware of inculcating in its members a desire to be "leaders." It craves the opportunity to serve. All within its comradeship should strive to be efficient in their individual tasks and in the great associated enterprises of the church. Such service is not sectarian but

is truly catholic. All thorough scholarship should be encouraged. Scientific method, experimentation, interchange of ideas, and ultimately the cultivation of the arts and the highest efficiency of co-operation are the means of rendering the noblest and the most far-reaching service.

E. S. A.

ECONOMIC DETERMINISM IN THE MINISTRY

By H. J. Loken

To the ardent student just emerging from the seclusion of the academic atmosphere of the seminary upon his high vocation, or to the average layman, the idea that a minister should permit his salary in any way to influence his ministry is both repugnant and impious. The minister and his family should live by faith. Any deviation from this rule in financial matters means the commercializing of the sacred calling and a man guilty of such an offence should be branded as a time-server and a false prophet.

This ardor on the part of the ministerial novice is commendable. It may be otherwise with the layman who is not so innocent in worldly affairs as to be ignorant of the fact that grocers and landlords usually require more tangible compensation from their customers than a confession of faith. Could the modern minister, like John the Baptist, live in the desert and from there make an occasional excursion into civilization, the idea of any economic determinism in the pulpit would, of course, be absurd. But there is no blinking the fact that a man dressed in the fashion of John would stand no chance whatever with the official board, even at Podonkville. They would not permit him to candidate in the first place, and even if he should manage to get by those uncompromising censors he would stand a mighty slim chance of remaining. If a Missouri parson were found feeding his wife and children on stray flocks of grasshoppers from the farm-

ers' fields and in other ways Hooverizing in dress and house-rent, after the fashion of John, he would be promptly summoned before the society for the prevention of cruelty to children, the lunacy commission or some other irreverent body, who would at least ask some very embarrassing questions. The least inconvenience that such a policy would bring a minister would certainly be a discovery by his people that his period of usefulness as minister had come to an end.

The simple fact is that the modern, democratic churches of America want men who eat, dress and live like the rest of the people of the community. Prophets seated on the tall mountain peaks contemplating in their lonely grandeur the spiritual world are not after their liking. The modern minister is called upon to play the part of a social engineer as much as the part of a prophet. This means that the minister is determined to a much greater degree than most of them realize by the social conditions of his community. Among other things it means economic determinism, at least up to a certain point.

I am intimately acquainted with a certain fine veteran in the ministry. He announces in the local papers of his town such themes as: "Where Did Cain Get His Wife?" On Sunday evening he discusses with a most serious face the tremendous issue. He has brains, he has wit, he has a certain amount of enterprise. But his usefulness is exceedingly limited. What is the matter? Economic determinism. He took his training by correspondence because he did not have the funds with which to go to college. His income is not above fifty dollars per month. This has made it impossible for him to go to the conventions of our people or to buy books that would keep his mind in touch with the progress of the world. He is reading books that are musty with age and preaching sermons he prepared a generation ago and it is very largely a matter of economic determinism. The minister who is in the slightest degree

to play the part of the prophet in the world must be a man who has been able to master the great spiritual currents of his day. Few men can do that by special intuition. It takes hard labor, and books. And books, especially such books, cost money. Economic determinism is a word that would be writ large over the tombstone of many a promising prophet whose message was ruined and made ineffective by a stingy church.

But this is not the only point in the ministerial career at which economic determinism is a menace to the preacher. There are multitudes of ministers who have reached such an age and have so many children before they discover this very important truth that they are compelled either to step out into the secular sphere to make a living for themselves and families or to sell themselves as simple wage-slaves to the church which bids the highest. In the latter case they become mere hirelings, passive instruments in the hands of the organization they serve. In a democratic communion, such as the Disciples, they stand for the status quo, the safe policies, and they constitute the inert mass that is driven by the ecclesiastical lash of the boss rather than by the constraint of inward conviction. Where our grandfathers had convictions our fathers had mere opinions and for the opinions of our fathers we have substituted mere question marks. In this state of flux the spiritual profiteer has found a congenial tumbling-ground.

Examples are plentiful to demonstrate beyond a doubt that where the ministry is poorly paid and economically below the standard of living obtaining in the surrounding social order there the church is an organ of reaction rather than of progress. The illustration of Russia is a case in point where the parish priest is economically even below the status of the peasant. The church can not advance faster than its leaders. And true advancement can not come along the line laid down by St. Francis, by the minister turning beggar. Expand-

ing economic conditions are a sure sign of expanding life. This has its dangers for the minister, as for every one else. And the story of the minister who allows his convictions to be warped and his ideals to be dimmed by a too intimate association with the lords of mammon is too familiar to need emphasizing anew. It is but another form of economic determinism, far more subtle and therefore far more dangerous, even, than the economic determinism on the other end of the economic scale.

It must not be imagined that this is a cynical indictment of the ministers as a class, far from it. It is not even intended as an indictment against the more extreme cases of economic determinism. The ministers are honest, conscientious men. Ninety-nine out of every hundred preach their honest convictions regardless of consequences. The very men mentioned above are such men. They would be the first to deny any economic limitations to their ministry or message. And they are honest in their intentions. That is the way of economic determinism. Our adjustment to its imperious demands is so imperceptible that we are ourselves unaware of it.

CHANGE OF NAME

The editorial committee, of which Dr. Willett is chairman, has decided on certain changes in the conduct of the BULLETIN for the coming year. It is planned to enlarge our journal to thirty-two pages, to open up a subscription list and to change the name to the SCROLL. The latter change was proposed last year and in all the correspondence we have had on the matter, there has been an almost unanimous desire for the change. We will try to get the SCROLL into the mail as second class matter as soon as enough subscriptions are secured.

THE THEOLOGY OF THE JEWS**By O. F. Jordan**

"Jewish Theology," by Dr. K. Kohler, president of Hebrew Union College. Macmillan Co., New York. 505 pp. \$2.50 net.

There has been no standard modern work on the doctrinal teaching of liberal Jews and this volume fills a great need for the progressive Hebrew people.

The book abounds in references to the Christian faith from which the author is anxious to distinguish his body of doctrines, though he speaks of Christianity and Mohammedanism as daughter religions. Something of his attitude toward Christianity may be judged by the following words: "Judaism recognizes only such articles of faith as were adopted by the people voluntarily as expressions of their religious consciousness, both without external compulsion and without doing violence to the dictates of reason. Judaism does not know salvation by faith in the sense of Paul, the real founder of the Church, who declared the blind acceptance of belief to be in itself meritorious. It denies the existence of any opposition between faith and reason. Christian theology rests upon a *formula of confession*, the so-called Symbolum of the Apostolic church, which alone makes one a Christian. Judaism has no such formula of confession which renders a Jew a Jew. No ecclesiastical authority ever dictated or regulated the belief of a Jew; his faith has been voiced in the solemn liturgical form of prayer, and has ever retained its freshness and vigor of thought in the consciousness of the people."

The three great divisions of the book are called God, Man, and Israel and the Kingdom. God is presented as having a static omnipotence. Aside from its lack of the Trinitarian conception it follows quite closely the ideas advanced by such Christian theologians as Clarke.

The work is done in historical spirit, setting forth the belief of the Jews in different centuries on a given doctrine, with some intimation in each case of a modern

Jewish attitude.

The author sees a great mission for Judaism in the world and a revival of its proselyting activity. "Between Church and Mosque, hated and despised by both, stood and still stands the Synagogue, proudly conscious of the divine mission. It feels itself the banner-bearer of a truth which brooks no compromise, of a justice which insists on the rights of all man. It offers the world a religion of peace and love, admitting no division or discord among mankind, waiting for the day when the God of Sinai shall rear high his throne in the hearts of all men and nations. Today, the Synagogue, rejuvenated by the influence of modern culture, looks with ever greater confidence to a speedy realization of its Messianic hope for all humanity."

THE RELIGIOUS NOTE IN THE WAR BOOKS

By **Lee E. Cannon**

The religious note of the trenches, as revealed in the novelistic and narrative literature of the war, is usually not analytical. It is a religion of duty and of devotion to ideals. The men whom we meet in Benjamin's "Gaspard", in Barbusse's "Le Feu", in Empey's "Over the Top", and in the novels of Dawson, show their religion rather in what they do than in what they are. Many of them who do not live the life of the Master, at least die His death. God moves among them in human form. They do not recognize Him with their mouths, but in their hearts.

It is in the poetry of the war that the thought of the soldier finds expression. I do not mean in the camp-songs: they serve to bring forgetfulness rather than remembrance. It is in the songs of Seeger, Kilmer, and others, that His presence is revealed. To read an anthology, such as Clark's Treasury of War Poetry, and then follow it with a number of the novels and personal narratives, based upon the experiences of the war, (they supplement each other) will add a melodious and sug-

gestive chord to the religious note, and reveal a harmony, sweet as when the morning stars sang together, resonant as an old hymn of faith, full of the "sweet, sad music of humanity."

I understand that one of the most popular hymns with the men "over there" is "When I survey the wondrous Cross." They know what it means. One of the outstanding features of the lyric literature is the presence of Christ and His Cross. To me, one of the poems that best interprets the war and the spirit of youth, is

"There is a hill in England,
Green fields and a school I know,
Where the balls fly fast in summer,
And the whispering elm-trees grow,
A little hill, a dear hill,
And the playing fields below.

There is a hill in Flanders,
Heaped with a thousand slain,
Where the shells fly night and noontide
And the ghosts that died in vain,—
A little hill, a hard hill
To the souls that died in pain.

There is a hill in Jewry,
Three crosses pierce the sky,
On the midmost He is dying
To save all those who die,—
A little hill, a kind hill
To souls in jeopardy."

A more personal attitude is in this song of Joyce Kilmer, who but recently "poured out the sweet red wine of youth":

"My shoulders ache beneath my pack.
(Lie easier, Cross, upon His back.)
I march with feet that burn and smart.
(Tread, Holy Feet, upon my heart.)
Men shout at me who may not speak.
(They scourged Thy back, and smote Thy cheek.)
I may not lift a hand to clear
My eyes of salty drops that sear.
(Then shall my fickle soul forget
Thy agony of Bloody Sweat?)
My rifle hand is stiff and numb,

(From Thy pierced palm red rivers come.)
Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
Let me but render back again
This millionth of Thy gift. Amen."

Frequently in the war literature, we have communications from the dead; stories in which Christ appears, personally or symbolically, bringing words of warning or of comfort; plays revealing the land "across the border"; poems like Schaufler's "The White Comrade", and Margaret Fiddemer's "The Old Road to Paradise", all showing the appeal of the personality of the Christ.

Most interesting to me is Barrès' collections of letters from young soldiers of France, in which is evident a spirit of loyalty, of idealism, of devotion and trust. The same is seen in the books of Donald Hankey, in his last reported words—"If wounded, Blighty; if killed, the Resurrection," and in the "Expectans expectavi" of Charles Sorley who has now kept his "rendez-vous with death." I have never believed in the decadence of France, but no can read the letters of these young heroes without agreeing with Leo Latil—"In this war the spiritual element dominates all." There is no more striking contrast than that between this volume of Barrès and Pastor Bang's "Hurrah and Hallelujah", a collection of excerpts from German sermons preached since the beginning of the war, or Archer's "Gems (?) of German Thought." In the one, endless devotion of self to the ideal; in the other, boundless egotism and conceit. Verily, Bernhardt to the contrary, there is a power above the State.

"Let darkness unto darkness tell
Our deep unspoken prayer,
For while our souls in darkness dwell,
We know that Thou art there."

Of course there is a clear religious note in the war literature—it could not be otherwise—the religion of youth, hope, faith, trust; the religion of duty, of service, of courage, of sacrifice, of brotherhood, of patriotism, of love. It speaks in what is done, and left unsaid.

Honour has come back, as a king, to earth,
And paid his subjects with a royal wage;
And Nobleness walks in our ways again,
And we have come into our heritage."

"Then praise the Lord Most High,
Whose strength hath saved us whole,
Who bade us choose that the Flesh should die
And not the living soul!"

THE GROWTH OF DEMOCRACY AMONG THE HEBREWS

By G. A. Peckham

In studying the growth of democracy among the Hebrews we must keep in mind the relation of the people to the monarchy. Their government and institutions had their roots in the tribal customs of their ancestors. As the shiek had to respect the sentiment of the tribe, so later the king could not with impunity ignore the voice of the nation. In nearly every period of Old Testament history public opinion had great influence upon the action of the rulers. The people of the land, the congregation, or assembly, often made their power felt. As an excuse for not fully executing the command of Jehovah to utterly destroy the Amalekites, Saul offers the people who saved the best of the cattle for sacrifice. In the song of Deborah, one of the oldest pieces in Scripture, we find the masses giving to the war for freedom their enthusiastic support, for "the people offered themselves willingly." Rehoboam lost the greater part of his kingdom because he refused the just demands of his subjects. The people of the land took part in the overthrow of Athaliah.

Then, too, the prophet as the religious leader of the nation, gave expression to the public conscience. He condemned kings for the misuse of their power, and put into operation forces that overturned dynasties. David bows before Nathan as he presses home the guilt of his sin against Uriah. Ahab just after his judicial murder of Naboth that he might seize his vineyard,

feeling the presence of Elijah as a rebuke from the public conscience, exclaims: "Hast thou found me, O mine enemy?" And yet the spirit of the kingdom in the height of its glory, was far from that of a democracy. The kings appointed their military leaders, court officials and judges, also the priests; and some like Solomon kept a strong hand upon all parts of the administration.

It is to be doubted, however, whether the masses ever lost consciousness of their importance in determining policies. The emphasis laid upon individualism in the religious teaching of such prophets as Jeremiah and Ezekiel, and the feeling that the monarchy had in large measure been a failure prepared the way for a more democratic form of government. With the little community found in Judah soon after the decree of Cyrus permitting the return of captives, the religious interests were paramount, and the priests were the natural leaders. But we learn from the book of Malachi that they were faithless in their office, so there was little hope in that direction.

Under the Persians in the time of Nehemiah and Ezra the Jews enjoyed considerable freedom in the management of their internal affairs. It is noteworthy that the leaders of the nation consult the people whenever matters of great importance are to be decided. In connection with the rulers we find all the rest of the people, or a general assembly of both men and women (Ezra x:1, 9, 14; Neh. iv:14, 19; v:7; viii:1, 2; ix:1). After the Jews gained their independence in the Maccabean struggle, while the royal high priest was supreme in the nation, the people were the ultimate source of authority and must be heard (Josephus Ant. XII:iv:2; x:6; XIII:v:11; vi:3, etc.). The government, however, was not a democracy; for even their supreme council, the Sanhedrin, was a self-perpetuating body whose members were elected by co-optation (Buxtorf's Lexicon 1498-9; Mishna San. iv:4). Perhaps Josephus is

right (Ant. XI:iv:8) in representing it as a mixture of aristocracy and obligarchy. But we have abundant evidence from his own pages and from the New Testament that the people were not without power.

THE NEW ORTHODOXY

By Robert E. Park

I have just had an opportunity to look over the proof-sheets of Dr. E. S. Ames' new book, "The New Orthodoxy." It strikes me as the most notable book on religion since—well, since H. G. Wells' "God, the Invisible King."

In several ways it invites comparison with that volume, first of all by the clarity, charm and persuasiveness of its literary style. In what follows I have merely jotted down some general notions suggested to me by the theme of the volume as a whole. Its place in the modern literature of religion deserves more detailed and thorough-going consideration.

I have read somewhere—I think it was in one of George Santayana's essays on Art and Religion—that orthodoxy, as opposed to heterodoxy, is always right.

This principle applies to other regions of thought and opinion. The radical, the agitator, the propagandist and revolutionist may be, and in fact usually are, men of great sincerity, of high purpose and generous impulses, but as compared with the conservatives and standpatters they are invariably wrong.

The reason is that in religion, as in other matters, such knowledge and wisdom as we possess has not been the discovery or invention of individuals but the slow accumulation of the successive generations of men. Any attempt to substitute a new and radical opinion for an old and established mode of thought is therefore based on a mistaken notion of the nature of truth itself.

Radical and conservative are both deeply rooted in the past. The difference is that the conservative rests

solidly and securely on his heritage. The radical, on the other hand, makes his difference from the inherited opinion the cardinal point of his faith. The radical is always wrong because being a propagandist he always over-estimates his own significance; because he sets forth as fact and truth his untried experiments in life and in thought; because he puts a higher value upon his distinction *from* the accepted tradition than he does upon his identity with it. If he did not do this, he would not be a radical.

We have here an illustration of the contrast between the sectarian and the scientific spirit. The sectarian, finding himself at odds with the world about him, because of some special emphasis or novel point of view, thinks of this difference between himself and others as absolute. The scientist, on the other hand, deliberately sets out to discover new facts and new points of view but, having discovered them, he is restless and uncertain as to his interpretation of them until he has brought them into accord with the body of scientific knowledge within his particular field of observation.

The same conflict is reproduced in the realm of religious opinion. Orthodoxy is the name we apply to the common-sense of mankind in reference to matters of religion. In contrast with this the divergent opinions of heretical individuals or schismatic groups of individuals are heterodox and wrong. It is only as heretical opinions come to be accepted; only as they have been tried and tested by experience as well as logic that they gradually acquire the character and the authority of orthodoxy.

The new orthodoxy, as represented in this volume of Dr. Ames, represents the scientific rather than the sectarian spirit. The critical examination of the Bible literature; the discoveries of comparative religions; the investigations of the origin of social and religious life; and above all else the deeper and wider knowledge which we have gained in recent years of human nature

itself, have changed the form, if not the content of our religious thought and intentions.

In the presence of this vast new body of scientific facts and the changed conditions of life which have accompanied them, the new orthodoxy seeks to restate the fundamental attitudes of the religious life. In this re-statement, based upon the facts of modern science and history of religion, the contentious, sectarian, partial and protestant conceptions of religion and the religious life give way to a more catholic, more enlightened and more human point of view. In the long perspective of history the credal differences which divided the church into little competing congregations and contending sects, seem less important than the social and cultural aims which have found expression not only in church and creeds but in political struggles and in literature.

From the point of view of "The New Orthodoxy," the little formal creeds which have divided and still divide the churches, must be regarded as the peculiarly modern type of heterodoxy, if for no other reason than because of their over-emphasis of particularistic and divisive interests.

The deep living faiths that have guided and urged men on in their struggles for a better life have never been individualistic and divisive and they have found expression in poetry more often than creeds.

IMPORTANT NOTICE.

The attention of the Institute members is hereby called to the fact that the annual dues ought to be coming in promptly. We need the money and you need your record kept clear.

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STANDARDIZING CHURCH ACTIVITIES

Where is the successful church?

This question will bring a variety of answers in almost any religious group. This very variety of answer indicates that religious leaders have never studied the church concretely. There are no standards for church work.

The big idea in American industry has been standardization. To take the familiar and outstanding example of the Ford Motor Company. This company makes half of the automobiles of America. It pays larger wages than any other company, make continual reductions in price and still has more money in profits than it knows what to do with. It is a success in the automobile business. What is the secret of this success?

It makes only one model of car. This model changes from time to time, but so thoroughly is the work of the engineers done that there have been less changes in the Ford factory than in any other. The same old engine is used, an engine that bids fair to survive for a long time yet. There is a constant stream of inventors visiting the works to sell patents. They all have a patient hearing. To all of them is propounded one question, Will your patent cheapen the manufacture of Ford cars? If the inventor admits that he cannot contribute to this process, the interview is over. To cheapen production without lowering quality is the constant test for new ideas. The Ford Motor works have thought through what they want to be. There is no distraction from

the main current of activity.

The Y. M. C. A. has done something of the same sort for its work. Other religious organizations are only now beginning to get under way in war work. The Association had standardized methods of working with men through long years of experiment. They had proven some things to be wrong and some to be right, as they had worked concretely at the task. With unerring insight they went to the new task, guided by the standards established in the old and their success is now the outstanding fact in the religious world. The Y. M. C. A. knows what it wants to do. It has correlated a body of experiments and does not make the same old experiment over again when it is proven to be a wrong lead. New experiments it will make, but in work with men, there are not many yet to make. Success means a study of the record of fifty years with some adjustment to the changing conditions as they arise.

A newer sort of religious standardization is that being right now worked out by the officials of the church federation movement throughout the country. Federation secretaries five years ago were a helpless lot. They held an office that had been created by the new impulse of the denominations toward greater unity of effort. There was no other way to establish any standards for the office of church federation job than by experiment. The trained religious engineer did not make the wild, fruitless kind of experiments that men did who had no ground in modern religious theory. The scientific student of religious organization turned up more and better results, than did the mind which had been trained only for obedience.

At a recent meeting of church federation secretaries there was a committee report on findings. All over the country work has been done and those types of activity of outstanding success will now furnish a program for every city. Milwaukee showed all church

federations how to conduct publicity, and Indianapolis set a new model in recruiting the membership of the churches. St. Louis worked fruitfully at church comity. Federation is no longer up in the air at the mercy of any chance impulse. Some things are a success and some things are a demonstrated failure. These experiments do not need to be made again.

Meanwhile the church has been going longer than any other religious institution among us. The experiments run back for two thousand years. They have more variety and significance than those undertaken by any other organization. They wait the constructive interpretation of a religious engineer.

It is obvious that widely divergent things are successful in different conditions. In a high grade suburb a revival of high Anglican ritual is suggested as the reason for the wonderful growth of an Episcopal church. It also has a social program. Which factor produced the result? The Fourth Presbyterian church of Chicago has the social elite of the city in it, while a mile west is the Moody church making an outstanding success with laboring men. The divergent methods of the two churches suggest something about church success in different neighborhoods with different peoples.

The most fallacious reasoning a preacher ever does is to argue that a successful method in one social situation will be successful in a different one. To read in a church paper of a successful enterprise in St. Louis does not necessarily suggest a line of procedure for a rural church.

Meanwhile it is obvious that the church must do something to save her life. The Disciples have lost a hundred churches in Illinois in a decade. These are mostly in rural districts and in large cities. This suggests that just now these two kinds of communities need most a standardization of religious method. But

trouble is coming swiftly and surely for the medium-sized town where Disciple churches have been most successful in the past.

The *Living Church*, an Episcopalian paper, reports a newspaper notice of an object sermon by a pastor in Ohio in which it was announced he would build a fire and cook a meal in his pulpit. He must have been as desperate as some of us feel on Monday to have been driven to this experiment! If he had had the history of object sermons at hand, he would probably not have brought upon his head the laughter of thousands of people religious and otherwise.

It is by the scientific and sympathetic study of the church, her methods and her true function in society that her life is to be saved. This has had to be done several times before in the history of the church. It is high time for it to be done again.

JESUS, THE CHRIST, IN THE LIGHT OF PSYCHOLOGY

By E. S. Ames

This is the title of a pioneer work in its field by G. Stanley Hall. It is open to very severe criticism from almost every one of the departments of scholarship which it touches but it is a significant book in spite of this fact. It is an attempt to treat with the methods of a new science the great personality of Jesus. The author is reverent and appreciative of his subject, but he is fearless and persistent in applying his particular kind of investigation. He avers that his studies have made it possible for him "to repeat almost every clause of the Apostles' Creed with a fervent sentiment of conviction" though not a clause of it is true in the usual sense. But all of it is true in a far higher sense than the literalist believes.

The events in the life of Jesus have their significance as symbolizations of inner processes in the soul of the

race, which the author calls "Mansoul." This term he frequently employs as synonymous with "Christ." Thus the pity felt for Jesus' agonies is really self-pity on the part of man himself. "Only because of man's persistent ejective habit of thought is it hard to realize that it is all only a projective into the field of history of an internal process." Jesus was the perfect totemic man. In his death the old God died and in the resurrection, the folk-soul brought to life the new God of Christian faith.

There is a chapter on the Physical Personality of Jesus. The portraits of him represent the religious ideals of different ages and of different types of minds. The chapter on Jesus in Literature covers an enormous range of intensely interesting material and the reader may here find himself spared the task of reading vast numbers of books, so adequate are the summaries given. Here are cited the works of the early apocryphal writers, medieval churchmen and modern story writers, novelists, dramatists, exponents of mystic cults, and those who portray Jesus as a moron, epileptic, or otherwise defective.

Other topics treated, though not systematically organized with reference to one another, are the following: the Nativity, Palestine in Jesus day with a survey of his social *milieu*, Messianity, Jesus' Eschatology, his Ethics and Prayer, Parables, Miracles, and his Death and Resurrection. The author apparently holds to the historicity of Jesus though asserting that the matter is not of great importance. The widely divergent critical studies of the experts have shown the inadequacy of the theological and metaphysical and historical investigations and have emphasized the need for the work of the psychologists. There is little room for doubt, however, that this assumption gives a tone of reality and a degree of force to the psychological analysis which it would be difficult to attain otherwise. For example,

the sermon on the mount is referred to as embodying the most essential teachings of Jesus, including the "great inwardizations." In the parables "we see farthest into Jesus' own heart." The miracles though rejected as actual events are accepted in their deeper meanings and every one of them sheds light on the inner life of Jesus! (595). This will seem like playing fast and loose with the subject to many readers and it must be difficult for the most nimble. Compared to the inwardization of Jesus, Dr. Hall regards Berkeley's subjectivization as slight. (337).

Jesus was reared in poverty, his disciples were poor, and poverty was made a test of admission to the Kingdom. "Jesus foresaw neither the Church, science modern industrialism, law, courts, nor medicine, and had no conception of statecraft." But he did see, as no one before or since has seen, the principle of service and mutuality." He had an invincible sense of his own superiority over other men, and he concealed this sense of inner divinity. This gave rise to a strain of opposite impulsions which kept him alert, keen, and charged to the saturation point with energy. From this tension, which was augmented by facing death itself, certain traits developed. He was highly sensitive to pleasure and pain, he had great power of love and hate, he lived under the power of a supreme wish supremely repressed. But his soul became unconquerable and he grew to believe life joyous and free. He became the focus of history.

Lloyd George recently declared, "The world can never be the same. We called ourselves christian, but we were not. The world was a burlesque on Jesus Christ." He then proceeded to show that political freedom and industrial justice—in a word, a sincere effort to incorporate the message and spirit of Jesus—must characterize the future.

WAR-TIME ATROCITIES IN ANCIENT GREECE

By R. C. Flickinger

There are few particulars in which a professional classicist would willingly admit that the moderns surpass the ancient Greeks, but *Schrecklichkeit* is one of them. Even here, however, antiquity does not readily surrender the palm. Ancient warfare was frankly ruthless, it was customary to show no mercy in battle, to kill the men and sell the women and children into slavery when a town was captured, and to lay waste the lands of enemies. Yet there is also a brighter side to the picture. Even as early as the period of the Greek epic the use of poisoned arrows is mentioned but once (*Odyssey* I, 261ff) and then with a clear expression of abhorrence. What would Homer have thought of mustard gas and poisoned wells? In historical times prisoners were often taken, if for no loftier motive than that of effecting an exchange of captive countrymen; and some leniency was occasionally shown to conquered cities. For example, in 429 B. C., the Potidaeans, both men and women, were allowed to escape with a modicum of clothing and enough money to reach a place of safety. It is sad to have to add that Athens reprimanded her generals for this moderation.

It was in regard to the treatment of the dead, curiously enough, that the Greeks were most punctilious. After nearly every battle bodies were freely surrendered for burial, and to refuse such an opportunity was universally regarded as an outrage. Temples and heralds, also, were considered sacrosanct, and any violence to either was thought to bring down the ineluctable vengeance of the gods upon the offending party. If we substitute "church" for "temple" and "Red Cross nurses" for "heralds," it will appear that the systematic barbarity of the modern Teuton in such matters eclipses the standards of Hellas. Treaties, moreover, were not mere "scraps of paper," and whoever contravened them

was thought of as having placed a very serious handicap upon his prospect of victory. Thus, the Spartans are represented as acknowledging that their earlier misfortunes in the Peloponnesian War were deserved since they had broken the Thirty Years' Peace and as being more hopeful of success in renewing the war for the reason that the Athenians were now the aggressors.

The fact that this war was continued almost without interruption for twenty-seven years naturally embittered the feelings and conduct of the combatants. In fact, the urbanity and gentleness of Athenian life are said never to have been the same after this period as before. Plato repeatedly sought to ameliorate the current usages of war, protesting that, however justifiable such conduct might be against barbarians, it was wrong for Greeks to enslave fellow Greeks or to destroy their crops year after year. Again, as if he had the modern Germans in mind, he maintained that they were not sound legislators who "order peace for the sake of war and not war for the sake of peace."

Perhaps the greatest act of barbarity was Athens' treatment of Melos. This island had maintained her neutrality in the great war, but in 416 B. C. the Athenians, without provocations of justification and without feigning any, killed her men and enslaved her women. Euripides' *Trojan Women*, which is still one of the strongest peace documents in existence, is thought to have been written in denunciation of such conduct. No small part of the Athenian motive had frankly been *Schrecklichkeit*, to hold up to others a conspicuous warning of what consequences resistance to her irresistible might involved; and it is interesting to observe that a small and inoffensive power was made the Belgium in this case. The folly of such a policy was aptly expressed by Polybius: "In my opinion those who indulge in these practices are grossly ignorant. For to the extent that they suppose that they are ter-

rorizing their enemies by devastating their territory and removing not only their present but also their future hopes of subsistence, to precisely that extent are they infuriating the population and arousing against themselves a changeless hatred."

ASPECTS OF FAITH

By Herbert Martin

Faith is neither to be identified with belief nor contrasted to reason. Faith is more generic than belief. The attitude of faith is total, laying hold of the entire personality, cognitive, effective, and volitional, essentially volitional, while belief is a partial attitude which may be, and usually is, cognitive in quality. A devout priest of the church, it is said, thanked God for the discovery of contradictions in the Bible as they gave opportunity for an additional triumph of faith. Such devotion no longer appeals to healthy minds. Reason's bankruptcy is not faith's opportunity. Nor is the abdication of reason faith's ascension. All such affirmations belong to unfaith.

F. C. Schiller defines faith as "the mental attitude which, for purposes of action, is willing to take upon trust valuable and desirable beliefs, before they have been proved 'true,' but in the hope that this attitude may render possible their verification." He here suggests four qualities or aspects of faith. Faith is an attitude of will, is concerned with values, involves risks, and seeks verification. (*Hibbert Journal*, Vol. IV, p. 336.) Faith one might say is an involuntary and fundamental attitude of mind. It is as inevitable where progress is in question as the postulates of science. Faith as a mental attitude is not intermittent or occasional in its expression; it is saturative of all mental behavior. Each act will be, to use Aristotle's phrase: "an instance of a settled and immutable state." The Greek altar, "To an

Unknown God," is to be interpreted as expressing an attitude of mind rather than as revealing a religious condition. It reveals in the Greeks the faith qualities of a forward mental pointing and a conviction of the reality of an unattained. This forward pointing of the mind, expressing itself in the will to know or to achieve, whether in philosophy, science, or religion, is essentially a faith principle. Psychologically all faith is one. Faith becomes differentiated according to its object or values.

Faith, "for purposes of action," is of course an attitude of will. We are made for action; this is the meaning of our nerves and muscles. The man who purposefully accomplishes something is the man of faith. In the parable of the talents the man who doubled his capital heard "well *done*, good and faithful." He who is good for something, who has *done* something well, is full of faith. The poor little two-by-four whose wisdom yielded him mental inaccessibility and a measure of muscular and nervous paralysis was "wicked and slothful." He was a faithless. The former *did*, the latter *professed*. Faith utters itself in a life of deed. It is an activity much more than a mental content. James would show his faith by his works. In bringing a sick man to him Jesus saw "*their* faith." "Thou hast answered right: this *do* and thou shalt live." Performance rather than promise or profession is the index of faith. Jesus utters the heresy of condemning orthodoxy by commending orthopraxy.

Faith is adventurous; it does. Abram was called of God to go out into a strange land. He went not knowing whither. In offering Isaac he could not understand how God could fulfill an earlier and oft-repeated promise to him. Yet on a basis of experience he dared to trust God. Faith is experience reaching forward to reveal more clearly to itself its own meaning, to verify its own implications. It fears not the new, as such. Faith steadies in the presence of the unexpected. "Why are

ye fearful? Have ye not faith?" Timid theologians who tremble for the ark of God at every advance of scientific knowledge do but repeat the sacrifice of Uz-zah in the sacred legend, smitten by the anger of heaven for his officious interference. The modern spirit of open-mindedness in its willingness to test its findings, in its fearlessness and undismay at new facts difficult of reconciliation is not only moral, it is fundamentally the behavior of faith. Mental hysteria lest science or criticism discover some new truth or destroy some old belief is an expression of unfaith. The timid disciples who fished all night in the well-known shallows failed of results. When they obeyed the Christ command of faith to launch out fearlessly into the deep they let down their nets and made a great catch. Contentment with the attained demands and yields a static, faithless universe. A divine discontent that urges to new attainments, makes possible a progressive world wherein faith dwells. Safety first is unfaith; the adventurous, daring life is the life of faith.

Faith posits values and loyally surrenders itself to their service. American participation in the war as well as that of her allies is an act of faith in defense of recognized values. Hoffding defines religion at the minimum as the conservation of value throughout all transformations. Conservation of value, "the characteristic axiom of religion," means production as well as preservation or, rather, preservation by production. Response to the divine urge of faith in the defense of values yields unexpected values. The aims of the war are gaining definition and ethical quality with the progress of the war. After its close newer ideals of righteousness will obtain than ever before. Faith thus becomes a creator as well as a definer and refiner of values.

Faith as confidence in values is not merely subjective. It is faith's affirmation that the ideals in whose defense one stands and for which he lives have objective valid-

ity. Faith validating itself by works gains objectivity. Faith's conviction of the constancy of her values is not unlike the faith of the scientist in the validity of the postulate of the uniformity of nature, or of the objectivity of time and space. As faith when objectively viewed gives us constancy of values, so when subjectively considered it yields personality. Faith affirms that the universe is friendly, that the cosmic processes are not indifferent, that its values are continuous and therefore verifiable beyond present experience, and that they are of the very essence of the real. Gladstone said when the Liberal cause was defeated, "I appealed to time." Consequently faith is courageous, buoyant, and triumphant. Strength rather than weakness is its habitation. This confident assurance of faith is the victory that overcomes. As the idea of a football embraces by anticipation the action of the game, so faith has already attained in its anticipations of the unattained. By it the temporal becomes the visible garment of the eternal, we experience eternity in the midst of time, we are eternally at home with God.

As the postulates of science are validated in the progress of experience so do the postulates of faith find verification. The faith of the scientist in his assumption that nature is comprehensible stimulates him to win this knowledge and, in winning it, justifies itself. In like manner God as the great hypothesis of faith, as the innermost and deepest meaning of experience is increasingly verified and validated. Faith in God is its own justification.

President Wilson has declared: "The present war is to settle whether the American or Prussian standard of morality is to prevail," "Only a free people can prefer the interests of mankind to their own narrow interests," "The world must be made safe for democracy."

MAN OR SUPERMAN

By Lee E. Cannon

The problem of human relationships is being forcefully brought home to us. We are inclined at present to give more thought to the second great commandment than to the first, and to believe that as a help in obeying it "the proper study of mankind is man." By so doing we are approaching close to the spirit of French civilization as reflected in its literature, the essential quality of which is humanity. This interest in man and his questions is evident throughout the course of French literature, from the National Epics to the present time. Pascal, Montaigne, Corneille, Molière, Montesquieu and many others bear witness. "French literature is human because it studies man; it is human because it incessantly provokes and places in the foreground the most important questions which interest man."

On the contrary, modern Germany seems to be afflicted with a kind of superman-myth which implies negation of humanitarian sympathy, and the collapse of which Roscoe Thayer has so wittily exposed. (W. R. Thayer, *The Collapse of Superman*, Houghton, Mifflin). This supermania, based largely on the belief in the superiority of *Kultur* and science, is reflected in much of the modern German literature, and has tainted the literatures of other nations. (Leo Berg, *Der Uebermensch in der modernen Literatur*). But in Germany alone has it assumed the proportions of megalomania and megaloccephalia, and seemed to have taken for its motto the words of Euripides' tyrant, "If one must commit a crime, let it be done for the sake of power." (cf. scrap of paper, military necessity, etc.)

It is well to observe here that the German literary past is opposed to the political present. Herder, Lessing, Goethe and Schiller were, with Heine, "faithful soldiers in the wars of liberation of humanity." Their

works furnish an antidote to Prussian theory and system.

"France has never been able to believe that force alone, the force of pride and brute strength, could be the last word in the affairs of the world. She has never admitted that science could have for its ultimate purpose to multiply the means of destruction and oppression, and it was one of her old writers, Rabelais, who pronounced these memorable words: 'Science without conscience is the ruin of the soul.' She has not been able to conceive that an ethnic group, a particular type of mind, have the right to suppress others; instead of a rigid and mechanical uniformity of thought and life, the ideal to which she aspires is that of free play, spontaneous development; and the living harmony of the nations of the world. A world in which flourished the systematic and unreasoning abuse of brute force, pedantic formalism, and so-called scientific ugliness, and a taste for the 'Kolossal' would seem to her the most hateful of hells. What others call *Kultur* she calls by its true name, Barbarism. In contrast to this barbarism, the more barbarous because scientific, French civilization stands out clearly, trait for trait, in constant opposition. France means liberty, lovable grace, a sense of proportion, courtesy, discretion, refinement—France means indulgence, pity, charity—in a word, France means humanity." (*The French Miracle and French Civilization*—by Victor Garaud. cf. also Barrès—*The Faith of France*, Houghton, Mifflin.)

The suggestive question has been raised as to whether modern German philosophy and psychology has not been too much occupied with the abnormal rather than with the normal man. It is possible that a false perspective has resulted, and that the Superman, like Haputman's Heinrich, really lacks some of the qualities necessary to the formation of Man. If this be true, a sane counter-irritant can be found in the broad humanism that

characterizes in general the spirit of French literature and of French scholarship which has maintained the ideal of respect for the common dignity of man.

We Americans have a bad reputation as linguists. But after the war it will be difficult to maintain an intellectual *Sinn Fein* or to take our place among the nations, ignorant of their languages and especially of their literatures and intellectual development. A sympathetic intellectual penetration is a fundamental necessity if international brotherhood is to result rather than a tightening of the lines of nationality—one of the paradoxes of cosmopolitanism. It seems to me that there is no more opportune or appealing point of contact than that offered by our sister republic, France, whose soul shines forth through her deeds like a flame, and whose spirit, if decadent, would have fallen before the attack of her enemies.

It is well, however, to remember that obedience to humanitarian and humanistic impulse is the second commandment, and that the first reminds us of our duty to the true Superman, who, being on an equality with God, yet took upon himself the likeness of man.

AMERICAN RELIGION AS AFFECTED BY THE WAR

By John Ray Ewers

Two conflicting voices are now heard in the land, one insisting that after the war all things will become new, the other, maintaining that the changes, so far as the church is concerned, will be negligible. While I do not look for a new heaven and a new earth wherein will dwell perfect righteousness, I do anticipate some very marked changes.

There are those who insist that the history of wars shows that invariably a moral deterioration followed. I do not look forward to such an effect upon American

life, because our men went into this war as into a holy crusade. Never have armies been so clean. Never has religion so ministered to warring men. Never have ideals been so high and nobly followed. There has been an increase of profanity and an increase of cigaret smoking, but these are superficial things. What we need to hold in the foreground of our thinking is the fact that morally our men have been far and away superior to the men in civilian life. Thousands of men have learned the glory of holding up an ideal, the splendor of self-control for a great cause and the value of simple religion. Returning, after sacrifice, discipline and service, into the ranks of common life again, these gallant sons of freedom and democracy will infuse a new spirit into our national life. A cleaner and higher life will inevitably be the result. Nor will these men soon forget the Y. M. C. A. and kindred religious agencies. Moreover, the magnificent record of our chaplains will give a new conception of the ministry to thousands of men. Therefore I discount all of this pessimistic talk about the natural moral degeneracy of war, and, while I admit it in many other cases, I say it will not prove true in this case at all. So deeply and so heartily have our men come to hate and loathe the bestiality, lust, intoxication and selfishness of the Huns that they will never allow themselves to sink to similar depths. This war will mark for America a moral advance which will be clear and decided.

American religion will be called upon to trim the moss from its confessions of faith. The war has brought out a few fundamental elements: God, the world spirit of righteousness, Jesus, the man who died for a cause, Sin, the cause of all social maladjustments, Immortality, a rational corollary of life at all, Hell, the punishment for sin, the Bible, a revelation of God, his love and way of living. The soldier's creed is vital, simple, pragmatic. There is no room for "The-old-two-seed-in-the-spirit"

doctrine! The frills, millinery, fringes, freaks and fancies must go. God never was so near and dear; Jesus was never so present a friend; death was never so despised; eternal life was never so sure; the Bible was never so eagerly studied; but just because these few fundamental things stand out so clearly, all the lesser elements seem decidedly secondary. Any church that loses its perspective, in the coming decade, invites neglect and oblivion. There will be a fine independency of thinking in the coming years and American religious leaders must reckon with the fact, and after a man has confessed his faith in and love for God and Christ, he must be allowed absolute freedom in everything else. The war has given a new grip on God and on Jesus which is hearty and sincere, but it has loosened the hold of all secondary and tertiary items in the many conflicting creeds.

The success of the united campaign under Marshall Foch has shown again the accursed folly of a divided Protestantism. Because of our divided state we had no voice in preventing the war. Shall we be such fools that we shall have no voice after the war? What! no voice in wage adjustment? No voice in overcoming class-pride? No voice in social ethics? No leadership in the opening avenues of service? The days of reconstruction are at hand. God grant we may be big enough and broad enough to show *His way* among men.

THE WORLD AFTER THE WAR

By C. J. Armstrong

"Deductions From the Great War" (by Baron von Freytag-Loringhoven, Lieutenant-General and Deputy Chief of the German Imperial Staff—third in command in all Germany, and the highest military official in Berlin) was written for home consumption only, but, having been smuggled into a neutral country, is

now the property of the world. Like Orchard's "Outlook for Religion," which is the most plausible jumble of protestantism, catholicism, socialism, and pacifism, "Deductions From the Great War" is the most gilded presentation of Prussianism and militarism that the writer has seen. It has none of the lurid jingoism of junkerism, and "God-is-with-us" of kaiserism, yet it justifies every brutality and inhuman act committed by Germany. The most startling thing about this book (which must be accepted as an official utterance) is that the world war has taught the rulers of Germany absolutely nothing except this: if Germany is to conquer the world she must have greater armaments than she has ever possessed. While other nations have deduced from this war universal peace and reduced armaments, Germany is sharpening her sword, increasing the range of her guns, and dreaming of overcoming her present deficiency in men and means to conquer mankind. "A lasting peace is guaranteed only by strong armaments" is this author's conclusion, and, interpreting this in the light of 1871 to 1914, the meaning is obvious. "Still Ready for War," is the title of the closing chapter.

What will the world be after the war? Put the ideals of von Freytag-Loringhoven over against those of Lloyd George and President Wilson and you have the answer. In the one case, you have a strengthened autocracy, a triumphant militarism, and a glorified kaiserism. In the other the rule of the people, universal peace, and a world expressing the spirit of Jesus in democracy, in politics and in industry. In the one case you have a pessimism that believes that human nature advances not spiritually. In the other, the optimism that believes in man because it believes in God. In the one case, you have a nation unchastened by war's terrible scourge. In the other, nations that, through suffering, have been led to reach out for God and brotherhood.

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GOD, THE GREATEST OF DEMOCRATS

The immense convictions of any historical period have had their inevitable reactions upon religion. The Greeks developed a philosophical religion and the Romans a governmental type of Christianity. Germany and Scotland with the rivalries of different princes and chieftans went over to denominationalism, while Spain with her unbroken succession remained true to catholicism. These examples might be multiplied for other religions than Christianity. What the whole people believes earnestly is sure to color their thought of God and of religion.

The passionate conviction of the past four years of our western world has been the rightness of democracy. This conviction has been given a wonderful new authority by the efficiency of combined democracies in meeting their enemies and in facing the problems of the reconstruction era. In the contest between democracy and autocracy, the latter has broken down. The old-time personal devil may have disappeared from the thinking of the people, but we have a new devil—Autocracy. We are saying this devil is to be bound for a thousand years.

What effect will these passionate convictions of the war-time have upon religious thinking? How will the Roman Catholic church with its autocratic government fare in a world which has gone democratic? How will

a Calvinistic theology live in such a world with its emphasis upon God as an irresponsible autocrat who saves men only for his own glory? And how will every other system of authority religion get on in a world which is now emphasizing the right of men to think for themselves? Will it any longer be possible to regard a man as among the damned because he does not believe the Jonah story was history, or because he regards a miracle story as being in reality a religious interpretation of a natural event? Can a world which has torn to tatters the pretensions of Teutonic autocrats allow in its religious systems any remaining remnant of the kind of authority it indignantly repudiates in its thinking about other matters? If religion is a separate compartment of life, we might think of having an autocratic religion and a democratic political faith, but most of us do not have our brains divided into water-tight compartments.

Is Christianity fundamentally an autocratic religion, or is it a democratic religion? Is God an Autocrat or a Democrat? On the answer of these questions will depend much of the effectiveness of our religious appeals in coming days.

What are the marks of democracy? There are many definitions of this much abused word, but for our purposes the democrat is one who esteems personality above things, and who believes in a personal freedom that does not disregard the right of others. He would influence men by moral means rather than by force and would recognize the reciprocal rights and obligations of men living together in society.

When we turn to the Old Testament we find many pages of material which interpret God as an Autocrat. The Ten Commandments are in different tone from the Beatitudes of Jesus. The whole legal system of the priests is built up on the idea of a God who is an irresponsible ruler.

It is in the prophets that we first see emerging the idea of God as the Greatest of Democrats. Isaiah gives us the astonishing words, "Come now, let us reason together, saith the Lord." There is the effort to influence men by moral considerations to make a moral decision. Micah does not believe God is pleased with the homage that is paid to an oriental autocrat. The thing that God wants is justice and mercy and humility. No offering of *things* can ever suffice to bring the worshipper into harmonious relationship with God.

It is Jesus who makes most of the notion of God as the Friend of man. We may dare to aspire to share the divine character. "Be ye perfect as your father in heaven is perfect." There is no great gulf fixed between the divine life and human life (such as occasioned the trinitarian-unitarian controversy) but God is very near to us all and his Comforter is in the hearts of all believers.

The doctrine of the kingdom of God may sound autocratic. As interpreted by the millennialist of our day, it is undoubtedly so. If God is to break into our world by a miracle after we have failed and proven ourselves utterly useless for the moral ends of God, then the dream of Christianity is a divine autocracy and not a divine democracy. But our thought of the kingdom these days is that it grows like a grain of mustard seed or like the bit of leaven hid in the meal. It works itself out, not independently of human agencies, for God never works independently of us, but through us. We are fellow laborers together with God and all of his work is done in partnership with the souls with whom he lives in democratic friendship.

Paul with his figure of a law court was getting on dangerous ground, but in his doctrine of freedom we find the corrective to any wrong use of this figure. Paul regarded himself not only free from the Jewish

law but free from all law. "All things are lawful, but not all things are expedient." He is reported in Acts as holding a doctrine of the divine immanence. "God is not very far from every one of us." "In Him we live and move and have our being." He thought of God most of the time in a democratic way.

A God who works democratically must wait for his results. A man inquired of me one of the dark days of the war, "Why does not God throw a thunderbolt at the Germans and annihilate them after the crimes they have committed?" I might have replied, "Because God is a Democrat."

Working democratically God has been the greatest factor in this war. He has awakened the conscience of the western world against the proud and ruthless power that exalted might above right, that tore up sacred treaties as scraps of papers, and that carried free men into slavery and dragged women to a living death. After arming the western world with the mightiest of all weapons, a clear conscience, he worked the undoing of the Teutonic forces. Conscience made them cowards at the last. More and more they realized they were fighting against more than flesh and blood and their cause collapsed.

And God will be at the Peace Conference. We do not know what place the Powers will give Him. It is not His way to command but only to entreat. But I think He will have a bigger place than He has ever had before. If God can preside over the Peace Conference, we shall be sure that justice in international affairs shall be organized. Even the rights of our fallen enemies will have consideration. Peace will be established upon foundations as eternal as God himself.

But what of the preaching and teaching of the church? If the whole world comes to recognize God as the Greatest of Democrats, working patiently and with moral means to the winning of mankind, and the

church persists in setting him forth in terms of Kaiserism instead of being the father and friend and fellow-laborer of mankind, can the church hope to have its words heeded? Would not the church become in such an event one of the chief enemies of God in this age? It is of the greatest importance that we who love the church as our spiritual mother should never, like the Pharise of old, be found fighting against the new purposes of our democratic God who has now advanced to some further development of his plan for the race.

If the church is to preach a democratic God, she must espouse the things that go with this conception. We must enforce orthodoxy by processes of reason and not by threats and excommunications. We will not dare to draw aside from fellowship with men even of wrong opinion who are yet according to their lights good friends of our Greater Friend. Into the heart of the church must come the yearning over human life which made Jesus weep over Jerusalem, but which is not found in the heresy-hunter and the church politician. Our task in this age is to bring the sympathy, the justice and the spirituality of the gospel of God home to the race.

DEMOCRACY IN THE CHURCH

By E. S. Ames

It has often been suggested that the phrases and manners of kingly customs linger in the religious life of America although in political matters we repudiate them completely. The democratic conception of God as the common will probably implies changes in the forms of worship which have scarcely set in as yet. In self-government the practice of free discussion and of the development of public opinion is recognized as essential. The representative men have to hold themselves answerable to questions and needs arising in the growing

life of the people. Even the greatest concerns of the state, such as taxation and education, are subject to the ordinary man's inquiry and vote. Questions arise from the floor of the mass meeting and from the pen of the private citizen. They are important in shaping the course of the republic.

In such a society is there not a fundamental incompatibility apparent in the assertion of traditional, fixed conceptions based upon authority? Is a system of worship ready-made which calls for mere assent and acquiescence adequate to the growing thought and ideals of free citizens? It has been shown by Professor Coe that the church needs to view itself as a deliberative assembly. At first thought it seems difficult to imagine religious worship proceeding by means of the free interchange of opinion and criticism in a manner conducive to religious feeling and inspiration. But that may only reveal how deep-seated is the habit of passive acceptance of forms and ideas repeated out of a body of given traditions. Protestantism prides itself upon the recognition of the importance of the individual. In reality, however, it has usually afforded little opportunity for men to express their growing thought and especially their dissent from prevailing sentiments.

Those who have had experience of the development of plans, action and of reconstruction of conduct in discussion groups and in legislative committees may be prepared to admit that there is something fascinating and enthralling in the interest generated in the joint action of sincere and earnest minds seeking their way to the solution of great problems. Every active officer of a live congregation, upon reflection, is likely to be able to recall sessions of committees or of the official board when new projects were under way in which there were moments of discovery of possibilities in the associated life of the group. It was the launching of a larger missionary program in the local church, or a new build-

ing enterprise, or a union neighborhood philanthropy or reform. Perhaps it was redefinition of doctrine or the modification of former practice. In such moments real issues impend. There is the stirring of new life. One feels the impulse to larger and finer achievements moving in the pros and cons, in the arguments and amendments, and in the final action. At times there is felt the tragedy of the failure of faction or of a majority to realize the importance of the proposals. It is in these conferences that the church is fashioned nearer to the ideal or set back in the old ruts. Such meetings may generate more religious enthusiasm and conviction than can be derived from the formal services of ordinary worship. Here the organization is finding and fashioning its inner life as well as its practical policy. If the assembly is tempered with sympathy and sweet reasonableness, as every christian assembly should be, then its procedure yields the sense of growth and expansion.

Unfortunately the church as a whole seldom has an opportunity to participate in the consideration of really vital questions, under favorable conditions. But when such matters as the education of the children, or the promotion of fraternal relations with religious neighbors, or the duty of christians in the fields of patriotism and community life do get precedence over mere concerns of the financial budget, then new springs of idealism and emotion are released. Perhaps some beginning toward more vital religious experience could be made by turning the Sunday morning service into a genuine deliberative assembly where the long silent layman might voice his sentiment and practical faith. If the plan were genuinely tried and allowed to actually operate in bringing more effective plans into being he might feel more deeply how interesting and how important it really is to be a "co-worker" with God.

Writers are invited to offer papers for publication.

QUO VADIS, DOMINE?**By Lee E. Cannon**

We seem to be entering an era of new "isms" and "doxies," some of them a thousand years or more new. Mr. Wells is still trying to make a new God. (*Joan and Peter, The Story of an Education*, Macm., 1918.).

The Great Experimenter, as he is called by one of Wells' characters, seems to have lost his notebook, and some of his enthusiastic co-workers are finding scattered pages, and are eager to re-experiment, and call it progress, for "progress is also a religion," even if it be in a circle. The great thing, it seems, is to rush out upon the Great Adventure, into the Great Game, life, and, no matter whither one is going, to be energetically on the way, after having burned one's bridges behind one. This sounds strangely familiar.

Mr. Wells is still in pursuit of God who, will-o'-the-wisp like, evades him. "We seek our God forever." The God which Mr. Wells once invented or discovered, but whose righteousness, as a critic remarked, he neglected to invent, has seemingly escaped. Hence, I suppose, the Great Experimenter. And hence, also, all kinds of little experimenters, lost in the attempt to master the arts of life. The old education, thinks Mr. Wells, has not helped much. It has taught too little about geography, science, sex, and Mr. Wells' other hobbies. "Education has lost its way." Perhaps it has. While emphasizing science and vocational training, it has neglected too much the greatest of all vocations—intelligent, christian citizenship. And how can we have it, when preachers are content to bicker about the difference between sects; when doctors study medicine without any cultural foundation; when lawyers aim merely to win cases, plead in ungrammatical language; when teachers are lost beyond the narrow confines of their own subjects?

We may agree with Mr. Wells that education be the

process of making the "unsocial individual a citizen," not of some particular State, but of the world of men, of a "Republic of Mankind," wherein there is "universal work for a common end for freedom, welfare and beauty." Each one is, I suppose, to give his own definitions. We doubt, however, whether a break with the traditions of the past and the experience of the race, (I hate human history—because I believe in God," i. e., the Great Experimenter) so that we may follow our own instincts and "live like a fanatic" "to the limits of our ability, live our utmost, and do the intensest best we can," and thus to a world purpose which would be a world peace, will meliorate matters.

"Work and learning" as a creed looks good, if one begins work on one's self for some definite end rather than for the fun of the exercise, and learns from fact rather than from hypothesis. Yet Goethe tried it, and is said in the end to have called for more light. His experience has not been unique.

"The Essence beyond Reality," the great *je ne sais quoi*, beyond Love, Beauty, God, "a name battered out of all value and meaning," may sustain and stimulate Mr. Wells at present, but ordinary human nature has more definite and permanent needs. Endless expansion may give a temporary feeling of fulness, but the eternal verities are grasped by sacrifice, concentration and discipline. Neither spiritual Micawberism nor spiritual wanderlust and adventurous activity, stimulating as they may be in themselves, is as likely to find God, as is attentive listening for "the still, small voice."

Is it possible that to Mr. Wells' "*Quo vadis, Domine*," may come the old legendary answer, this time in truth, "I return to be crucified anew?"

One dollar per year from the dues of the members of the Campbell Institute is used to pay the subscription to the Scroll. Members should feel in loyalty bound to build up circulation for the Scroll.

PHILOSOPHY AND SOCIAL REFORM

By Alva W. Taylor

The "objectivist" in the sociological field makes clamorous claims for himself as a scientist. He prematurely asserts that his discipline is an exact science. He rides his hobby through the multifarious and elusive phenomena furnished by humanity in its social relations and tries to talk in terms of exact science. One of his favorite diversions is to cast scorn upon philosophy, and metaphysics excites his laughter. Yet he is a philosopher in spite of himself simply because human nature cannot be so put under instruments of precision as to reduce it to exact formula. The best the sociologist can do is to keep the scientific attitude, divide his field into specialties and collaborate to produce a sociology.

In Will Durant's *Philosophy and the Social Problem* (Macmillan, \$1.50) we have the other side of the problem. He is a philosopher pleading for functional use of philosophy and asks that it turn its attention to the field of experience, seeking to relate the sciences to one another and then to apply them to community and human welfare. He complains that philosophy is sadly in the discard—that it has retired to epistemological researches in its own musty archives—and that science has vanquished it. He asks that it return to the world of affairs, give up the cloister for the street and function as the builder of society out of the heterogeneous materials of the specialized science.

Science without philosophy is induction without adequate deduction. It may discover nature's secrets and then leave them to cults and fads and intellectualistic attenuations or put them at the service of mere exploiters and capitalists of various sorts. Dr. Durant proposes as a working program that the leading research workers, teachers, students and practical social workers organize themselves at various centers, then unite in a great Society for Social Research. If they could find their "benevolent millionaire" they would

be underwritten for the discovery, testing, verifying and exploiting of truths that would benefit mankind. All fields would be searched, all methods used, all discoveries tested in the crucible of experience, under fearless discussion and through practical application. It would be a veritable Atalantis in the ocean of humanity with its wise men coming into authority by sheer force of wisdom and devotion to the good of mankind.

Whatever we may think of the above scheme for work the reader will find the five essays on Socrates, Plato, Bacon, Spinoza and Nietzsche brilliant even if he is non-plussed to find Spencer was left out. The essays show how the great philosophy of all the ages sought out the social questions of the time. If there is any excess of emphasis it is on learning as such, but the day is saved by asserting that learning is valueless without application. It is thinking wrought out of the world of affairs that can validate itself in this practical age and the arm-chair sociologist is in grave danger of talking about the men of Mars or the Man in the Moon when he fondly thinks it is humanity he is conning over.

MORAL ENDS BY INDIRECTION

By John Clark Archer

No soldier of this War has done his work in a more complex and interesting religious environment than that which has surrounded the Greater Britisher on active service in Mesopotamia. He was not able, of course, to realize unaided the complexity of it all, nor to exercise more than a superficial interest. But that he might get the most out of his unique surroundings, some provision was made in the Y. M. C. A. educational program organized in Mesopotamia under the direction of the writer as Educational Secretary. Deliberate efforts

were made not only to describe and interpret the religious elements of that ancient region, but to get, through interpretation and comparison, some definite, valuable, moral and spiritual results. This little sketch deals with two suggestions of the indirect ways to such moral and spiritual ends. For the purpose the writer draws entirely from his own personal experience. He not only spent the days in the work of organization, but the evenings—on an average of five each week—doing “his bit” with subjects Islamic. Even though personal, the materials are merely illustrative of one aspect of the whole program, in which many men—of the Y. M. C. A. and of the Army—were induced to participate with a great variety of subjects.

Picture to yourself a small tent filled by one hundred and fifty men and tobacco smoke. The occasion is one of several simultaneous discussions of various themes. These men have chosen to come and hear, for example, something about “The Man Who Made Arabia Famous.” It is, let us say, “out in the blue” in a camp that Britain has fought her way to above Baghdad. It might just as well have been at Nasiriyah under the shadow of Ur, or at Kut-al-Amarah, lost by the heroic Townshend and won by the gallant Maude, or at any of the base camps. It is Mohammedan country, although Jews, Sabians and various Christian sects mingle with the Moslem population. The evening’s lecture likely included some such words as follow:

“Men, the great man of Arabia came to hate Drink. I say, came to hate. He came to hate it and to rule it forever out of his system of religion. That doesn’t mean that Moslems do not touch nor taste alcoholic liquors. Turks drink a great deal, and they’re supposed to be orthodox. Arabs drink, too, Has any Arab tried to sell you bottled goods? Look out, if you have less than three stripes on your sleeve. But all such conduct is contrary to the will of their prophet. One day

Hamzah, a sturdy member of Mohammen's small but growing band and a mighty arm in battle, lay drunk and noisy in a Meccan street. It was to Mohammed a disgusting sight. Drink had got the upper hand of one of his followers, a capable fighter. Forthwith the Prophet produced a "revelation" forbidding forever any indulgence in intoxicating beverages. This is plainly written in the Moslem's Holy Book.

"Whatever the motive at the time, and it may not have been purely moral, Mohammed set himself against a gigantic system of iniquity. Let us be frank. Christians were known to Mohammed and the early Moslems as wine-bibbers. And, men, I could go with you in and out through the streets of Baghdad or any city here and, with eyes shut, tell you who keep the liquor shops. Maybe one keeper out of ten will be a Jew, but the Jew's share in the business usually goes no further than wholesaling. There will not be one Mohammedan! The nine or more out of ten will be Christian! Yes, perhaps, degenerate Chaldean Christians; they seem to be the scum of the Tigris. But they bear the Name. And my point is, the traffic is somehow linked up with Christianity.

"What are we doing to set things right? We all know very well there's something wrong! My friends, why has old England almost no conscience on Drink? I have just come through London. People are hungry there. Yet I read one day with my own eyes the boast of a big brewery that it had made more profit this year than last by £100,000. I know that once the Basrah Y. M. C. A. couldn't get a truck for the shipment of supplies up the line. The officers had to have their Japanese beer; some of the nine thousand cases stacked up at the time in Magil Station!

"We know that these sects of Oriental Christians are not truly representing the good Gospel of Jesus Christ. And we're a little behind, too. It's a little uncomfortable to be living in such surroundings as these, isn't it?

Oh, yes, I know your feelings about *Mesopot.* Glad to be out, eh? Blighty and Mesopot are two extremes, aren't they? But what I mean is this, it's rather uncomfortable to be representing a christian, drinking nation in the midst of Mohammadens whose conscience goes at least so far that they dare not run a "pub." An adequate and saving faith—and that's what Christianity at heart is—makes no allowance at all for practices and attitudes which are destructive of good human qualities. It is desirable for us to stand morally justified, as well as politically, in the eyes of these people of Islam, and by our sobriety stand as a rebuke to those of our kin who take the Christian Gospel in vain."

The soldiers would take all this in the best of spirit, as part of the regular program. Many other considerations, also, were a part of the regular program. Morale, of course, was one of the larger ends in view. But this sketch has to do with only the ends first named above. There is room for only one more consideration; let it be somewhat doctrinal in content. The occasion is as before, but with the subject of Moslem sects under discussion, Sunnis and Shiahhs, in particular.

The latter are fundamentally mystical; they lay stress upon direct blood-line from Mohammed and his family as requisite for prophetic succession; they believe in visible and invisible leaders on whom the Light shines as it shone on the Great Prophet; these are God's witnesses ever present, even though unseen, in the world. The former, the Sunnis, are "orthodox," literalistic, adherents of the elective principle of religious leadership rather than that of lineal descent from Mohammed. Persians are the outstanding Shiahhs. Turks and Arabs are Sunnis. "Shiah" means "sect," a sort of Islamic Protestantism. "Sunnah" is "Way, the way of the Prophet which the Sunni treads (?)."

Such and other details would be presented in popular fashion to the audience, in an effort to portray faith-

fully something of the religious characteristics of the bulk of the people among whom the soldier's lot was cast for the time. Shiah shrines abound in Mesopotamia, as Kerbela, Khazamain and Najaf; and tombs of Shiah saints are scattered about the broad sands. But the Sunnis are numerically as strong as the Shiah in that part of the world. Abundant concrete material was at hand for the discussion. But to the point! The discussion would be entered upon with the understanding that the auditors would line up, in the end, with one party or the other, according to the impressions gained from the discussion. (Some essential materials were always reserved for later use). At the appointed time some such conversation as follows would ensue.

"Well, how about it, men? Which party do you prefer?" 'I think, sir, I should be a Shiah, if a Mohammedan at all.' "Let's see if you could be a Shiah. Do you believe in temporary marriage, marriages just for the night?" 'Not at all, sir; looks like thin disguise for immorality.' "Then you can't be a Shiah." . . . "Try again. Do you believe in such a doctrine as that of Taqiya (explained as a Jesuitical doctrine that the end justifies the means, that lips may belie the heart with impunity, etc.)?" The answer usually came, whether from Protestant or Catholic, in the negative and thus Shiah was ruled out on another count.

Many men were sure to show preference for the Sunnis. "Very well, let us see. Do you believe—although the institution is not true of the Sunnis, the figure is to the point—that the man who administers the sacrament should be a man of clean life, or is the efficacy entirely in the emblems? . . . Or, again, do you want the man who preaches in the service?" Whatever the creed or communion of the men the usual reply was an insistence upon upright lives for ministers and priests. Thus was Sunnah ruled out wherein dependence is so entirely upon form. This procedure was some-

what daring at times and yet always met with proper response. It served as a significant test of the sort of religion the men of the army wanted. It must be *life* first, whatever else.

Such discussion was never left without pressing home a further consideration. It was pointed out that Mesopotamia was one of the finest laboratories of religion, that non-christian systems might be studied with a fair degree of impartiality and that even the Oriental Christian sects might be viewed with some abstraction. It would thereupon be shown that the judgments reached, with whatever impartiality, concerning faiths other than one's own might be transferred with profit to one's own. In such case the fair-minded man abides by the results.

The interest of the writer was in such reconsideration of the principles of religion that the fundamental truths of Christianity might be made prominent and that men might be led to seek first of all the Kingdom of Christ. Mesopotamia afforded occasion for the practical demonstration of the values of a comparative study of religion. What a man condemns elsewhere may well be questioned if found to be an item of his own faith. And what elsewhere is worthy of approval may become a means a sympathy with other men. It is no small matter that men of war should gain distinct and accurate impressions of the religious phenomena of peoples into whose midst their campaigning has led them. It is vastly more important that men read out of strange environments lessons for the growth and adjustment of their own faith, reckoning both with rebuke and approval at the hands of other systems, and counting it all gain. The writer saw nothing but gain for Christ in the program one aspect of which has been all too briefly sketched here.

Use the Scroll for Christmas presents.

THE DANGER OF REACTION**By C. J. Armstrong**

The great day of concern is upon us. What shall be the end of all our sacrifices and suffering? Shall it be bolshevism, reaction, or a "world made safe for democracy"? Most of our writers seem to see bolshevism as the only menace of the future. Such forget that no form of government is so fatal to human aspiration as autocracy. Bolshevism cannot grip enlightened and intelligent nations. It has vast dangers but, in the main, it is the first re-action of oppressed ignorance to the experience of liberty. It will pass. *The world's greatest danger today is not bolshevism, but re-actionism.* In every country are political, financial and social forces that would force the world back into the conditions existent before the war. They are the enemies of progress, the threatening menace of political, social and industrial advancement. If they triumph at the peace table, the future will be this will be the *last* war, and the future will be bright with the light of democracy, internationalism and brotherhood. This will save the world from the threat of bolshevism and the menace of re-actionism.

The spirit of Christ is the world's hope. He is God's unspeakable Gift, not to arouse sentimental admiration, but to inspire undying devotion to the best interest of man. His spirit will not make us echoes of the past, but prophets of the future. Well might Paul burst forth in ecstatic praise! Well may we lift our voices in thanksgiving. God in Christ will not be defeated. The Cross cannot be in vain. Love can never be conquered. *But let us remember* that true thanksgiving is a praise worked out in conduct and service. Thus shall this great day "work through us thanksgiving to God."

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BOOK REVIEW

Through War to Peace, by Albert G. Keller. Macmillan, New York; \$1.50.

The author reaches conclusions that will coincide with those of most American citizens, but he brings to his aid a study of the history of society. He traces the rise of a world code and a world public opinion. Against this world code and world public opinion Germany set herself with consequences which have proven disastrous. The author does not share the view of the German-American socialist that this is a "rich man's war." He believes it is a people's war and that two radically different social attitudes are in conflict for the mastery. Though the book went to press before the war was over, the author was most optimistic about the outcome and has an exhortation on "Faltering at the Finish."

THE PHILOSOPHY OF DEMOCRACY

By Guy W. Sarvis

It is probably true that there is no single word which today evokes so much enthusiastic loyalty (and loyalty is either a passing or permanent *sense of value*) as the word "democracy." We feel it to be one of those ultimate things—like heaven. As we think of the future of human society, our minds rest on democracy (a developing democracy) as a final term. It becomes for many of us synonymous with the "kingdom of heaven." It is the concrete embodiment in the church, in society, in the nation, and internationally of the principle of fraternity, brotherly love, beyond which we are unable to go in our imaginings of an ideal society. Democracy, with us, is a "super"-society, made up of supermen—supermen *because* they live in this super-society. That this loyalty to democracy is not merely a theoretical, impractical, emotional attitude is amply witnessed by

the deeds of Americans of all classes in the present crisis.

Probably never in our history has any ideal evoked more whole-hearted sacrifice of the things ordinarily counted valuable.

Of course it is evident to any thoughtful person that the content of the word "democracy" varies greatly in various minds, and that none of the three characteristics—freedom, equality, inherent rights—attributed to it in the Declaration of Independence can now be taken literally. However, among other things, the term democracy stands for these ideas: (1) Every individual is entitled to an opportunity to make the most of himself provided such self-exploitation does not cause a net loss to the smaller and larger society of which he is a member; and, furthermore, the only possibility of the weak or immature enjoying such opportunity is in its being guaranteed to them by the strong and mature. (2) This devotion to democracy is a confession of faith in ideals, an exaltation of human *beings* and human *relationships* above *things* and their *possession*. (3) It is a recognition of the normality and inevitableness of interrelation and interdependence—economic, social, and spiritual—among human beings. Now in a wonderfully enthusiastic and sanguine fashion this ideal is being extended to include not only individual nations, but the world of nations. We assent and really believe that world-democracy is the only hope for world peace or any tolerable world status—and this in the face of the thousand glaringly undemocratic features of our own society. For the moment, at any rate, democracy is not only our world-philosophy, but our world religion—and surely our philosophy and our religion should largely coincide. The point upon which I wish to insist, however, is that, individually and nationally, we have abandoned provincialism and enlarged our horizon to include the world—not as spectators of the show, but as

active players in the game.

What does this mean with reference to our present and future as a nation? In the first place, it means that we believe that every individual *nation* ought to have an opportunity to make the most of itself, and that we as a nation are in duty bound to do our adult and manly part in securing to child nations and weak nations an opportunity to make the most of ourselves if they do not in the process interfere with the progress of the world. It means, politically, "Right about face!" It means the assumption, not of the "white man's burden," but the big brother's burden. It means the abandonment of international *laissez faire*. It means that our national duty can no longer be confined between the Atlantic and Pacific, but must cross both. Exit Insularity, enter International Democracy! In the second place, it means a confession of faith in international morality. It means that we shall seek to make *people* and *principles* rather than *places* and *power* dominant in the world society. The change is revolutionary. In his "Stakes of Diplomacy" Walter Lippmann argues most convincingly that the temptation to exploit the rich and unorganized portions of the earth's surface has been the most prolific cause of modern warfare. Democracy forbids such exploitation unless it is clearly in the highest interest of the inhabitants and the world as a whole. The main point to be emphasized here, however, is that in international dealings, moral and ideal considerations must have the pre-eminence. In the third place (and this is already implied) it means that nations must abandon the theories of independence and sovereignty and mutual jealousy—in short, the whole "balance of power" idea, must recognize the economic law of comparative costs and the evolutionary law of survival of the best *teams*—not teams competing with the idea of mutual destruction, which would spoil the game, but competing with the idea of learning from each

other and each excelling the other in increased efficiency. In a word, we must accept the results of divisions of labor among nations as well as among individuals, which means that we must abandon the whole militaristic-imperialistic-insular attitude of the past. But here again bobs up the rich but unorganized nation—the greatest menace to world-peace. Yes, as a nation we must accept our share of responsibility, if we are good citizens in the international democracy, in meeting that question. The character of international trade and other relationships makes it impossible to escape if we would. All that I have been saying about democracy amounts to this: we have come with surprising unanimity to accept a social philosophy which asserts that the fullest development of the largest number of individuals is the great end of life (although we hope for a better “society” in the future, which, however, will still but afford the maximum *life* for the individual) and that individuals attain to this highest development through ideal relations with each other. These relations are only possible, however, as we recognize that mutual service and complementary activities of all sorts on the part of all individuals are the essential staff which make these relations possible. Furthermore, our philosophy is extended to include nations as well as individuals.

CONSTITUTION OF THE CAMPBELL INSTITUTE

ARTICLE I.

NAME.

The name of this organization shall be “The Campbell Institute.”

ARTICLE II.

OBJECT.

The purpose of this organization shall be: (1) To

encourage and keep alive a scholarly spirit and enable its members to help each other to a ripper scholarship by the free discussion of vital problems. (2) To promote quiet self-culture and the development of a higher spirituality among the members and among the churches with which they shall come in contact. (3) To encourage positive productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ.

ARTICLE III.

MEMBERSHIP

Section 1. Regular Members. Those shall be eligible to regular membership who have completed a college course and in addition a graduate course in some university of first rank, leading to the B. D. or Ph.D. degree; and in exceptional cases, those who have not received such degrees.

Section 2. Associate Members. Those shall be eligible to associate membership who are preparing for the ministry or educational work, and who give promise of fulfilling the conditions of regular membership.

Section 3. Co-operating Members. Those business and professional men other than preachers and teachers, who are intelligently sympathetic with the Institute and disposed to aid in the diffusion of its spirit and work, shall be eligible to co-operating membership.

Section 4. Honorary Members. Those shall be eligible to honorary membership who have attained notable distinction in scholarship and in the practical activities of the church and who are known to be in sympathy with the Institute.

ARTICLE IV.

OFFICERS

The officers of this organization shall be a President, Vice-president, a Secretary-Treasurer and an Editor-in-

Chief, who shall perform the duties usually pertaining to their respective offices, and who shall be elected at the regular annual meeting.

ARTICLE V.

AMENDMENTS

The Constitution may be amended by a two-thirds vote of the members present at any regular meeting.

BY-LAWS

ARTICLE I.

ANNUAL MEETING

There shall be an annual meeting of the Institute at such time and place as shall be designated by the Executive Committee, at which members shall present the results of their studies.

ARTICLE II.

COMMITTEES.

There shall be the following standing committees, appointed (except the Executive Committee) by the President:

Section 1. Executive Committee, consisting of the President, Vice-President, Secretary-Treasurer and Editor-in-Chief, for the transaction of all business of the society which demands attention when the Institute is not in session.

Section 2. Editing Committee, of which the Editor-in-Chief shall be chairman, which shall have charge of the publication of any literature put forth by the Institute.

Section 3. Program Committee, which shall have charge of all regular meetings of the Institute and shall act as a bureau for placing speakers whenever opportunity offers.

ARTICLE III.

FEES AND PRIVILEGES & *cooperating*

Section 1. The annual fee of regular members shall

be two dollars.

Section 2. The annual fee of ~~co-operating members~~ and of associate members, after they have been out of school one year, shall be one dollar.

Section 3. There shall be no fee attached to honorary membership.

Section 4. Any member who ceases to participate in the activity of the Institute is expected to resign.

Section 5. Not more than twenty-five new co-operating members, nor more than one honorary member shall be elected in any one year.

Section 6. The business of the Institute shall be conducted by the regular members.

Section 7. All classes of members shall receive the serial publications of the Institute, and shall be admitted to the annual meeting.

Section 8. All candidates for membership shall, upon thorough investigation, be recommended by the Executive Committee and elected by a unanimous vote of those present at the annual meeting.

ARTICLE IV.

The Institute shall be divided into eleven Chambers devoted respectively to the following departments of study: (1) Old Testament and the Corresponding Biblical Theology. (2) New Testament and the Corresponding Biblical Theology. (3) History. (4) Missions. (5) Philosophy. (6) Education. (7) Theology. (8) Sociology. (9) Pastoral Duties. (10) Literature. (11) Classical Languages. The Heads of these Chambers shall be appointed by the President and with the Editor-in-Chief shall constitute the editing committee and act as the Board of Editors to publish the Scroll.

ARTICLE V.

The By-Laws may be amended by a two-thirds vote of the members present at any regular meeting.

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What man soe'er I chance to see—
Amazing thought—is kin to me,
And if a man, my brother !
What though he sit in royal state
And for an empire legislate ;
He is a man, my brother.
What though his hand is hard with toil
And labor his worn garment soil ;
He is a man, my brother.
What though his hand with crime be red
His heart a stone, his conscience dead ;
He is a man, my brother.
Though low his life and black his heart,
There is a nobler, deathless part.
Within this man, my brother.
The soul which this frail clay enfolds
The image of its maker holds—
That makes this man my brother !
H. N. DODGE, in *Christus Victor*.

THE POPULAR MINISTER

What makes a minister popular? More than one man of the cloth would give a year's salary to find out. Nearly every town has a pulpit idol who gets all the funerals and the weddings. How does he do it?

We are not talking of the comets and sky-rockets of the ministry who are like the bumblebee, bigger when they are hatched than they ever are again. We speak of the truly popular minister as a man who can live in a city a quarter of a century and be the king of men's souls. He is not unlike the chieftan of a primitive tribe. Men quote his words as having authority. He speaks and hundreds willingly obey. What is the source of this power? Let us think of some of the popular ministers and see if we can learn from their lives the secret of this sway over the souls of men.

We may first call the roll of some of the great pulpit stars of American church history. Brooks and Beecher are admittedly the names to call. Brooks spent the productive part of his life in Boston. It was not the Boston of today, full of Irish and Italians. In Brooks' day it was still the Boston of Emerson and the Puritan tradition. Brooks had the literary quality in his sermons which befitted the New England atmosphere. In his theology was a subtlety which challenged the interest of reflective Bostonians. Would he have failed in the Boston of today? It is possible.

How different a character is Beecher, who spent his life in New York, the business metropolis of the nation. We find in him none of the fineness, the depth that characterizes Brooks. He got up his sermons on Sunday morning just before he went to church. But he had the energy and the breeziness of a commercial city. He could develop a text in the same off-hand way a man would decide in a half minute to make a bid on the stock market. He devoted the great passion of his min-

istry to a fight against slavery. He became a national leader of this movement. After the war was over, his power began to wane. He was not so fundamental in his thinking as to lead the theological reconstruction in which he was so much interested.

Or let us think of two great Chicago preachers, Jenkin Lloyd Jones, and Gunsaulus, the only two men in this city to remain in the public eye for a quarter of a century. The fundamental passion of the ministry of Jenkin Lloyd Jones was not theology at all. He broke with the Unitarians and he was much less concerned with Unitarianism than he was with the idea of making men of all faiths brothers. The Congress of Religion was a child of his brain and grew out of his passion for brotherhood. His Lincoln Center, the embodiment of his dream of a brotherhood at once democratic and free, is his monument today. There was in Chicago's life a constituency to respond to this type of personality. There were few civic meetings where Jones was not a factor.

Dr. Gunsaulus represents quite a different spiritual attitude. He has been a mystic, a coiner of beautiful sermonic phrases, a preacher like Chrysostom, the man of golden mouth. His church is just the sort of church that an individualist would create. It has a minimum of machinery. The souls of Chicago that are in tune with this sort of program have been his audience through the years. Jenkin Lloyd Jones and Dr. Gunsaulus could never be rivals. It was foreordained that some souls should follow one leadership and some the other.

Or one can think of two outstanding Disciple preachers who have aroused tribal loyalty to an unusual degree, Dr. Jenkins and Dr. Ames. In Kansas City, where the spirit of the west prevails, we have the eloquent Dr. Jenkins, who can write us such a book as "Wanted: a Protestant." In the shadow of the great buildings

of the University of Chicago is Dr. Ames, with a quiet pulpit style, sometimes almost painfully hesitating but always exact and to the point. Were these men to change pulpits, they would probably both fail.

So we are rather driven to the conclusion that the popular preacher is the man who can incarnate community ideals. Being a success in the ministry is the achievement of a character, an individuality and then finding the community that will appreciate it. Billy Sunday can have a big crowd in any city for a little while, but there is probably not a city in America where he could preach for ten years. The man with an underlying philosophy, with a soul that appreciates some of the good things of life and a program of service, whether it be literary, social, or otherwise, may hope to succeed if he find the right place for himself.

Of course the success of the minister involves many other matters of secondary concern such as a training, manners, programs and experience, but if one is to say the thing in a word, the popular minister functions as a social leader and must make himself worthy to be king and priest in a little tribe of men so far as the things of the spiritual life are concerned.

Some churches would not want a popular minister for they would be jealous of his power. They prefer the mediocrity that goes with a certain kind of thing that calls itself democracy. But the great churches are those with great leaders.

The Nation for December 28 has in it the platform of the Bolsheviks of Russia. Surmises about the aims of these radicals is now to be superseded by scientific study. The platform of the British Labor Party is an interesting document to compare with the Russian.

WANTED: A PROGRAM**By Howard E. Jensen**

The present age bears witness to the unifying power of ideals. For four years Jew and Gentile, Protestant and Catholic, Christian and pagan, white man and black have adopted the same battle cries, uttered the same slogans, and died for the same cause.

But new times are upon us, in which there is no use talking any longer about ideals in the abstract. We are agreed in our desire for democracy, for private morality and social righteousness and international justice, for regnant good will among men. Now we must define our purposes and formulate our programs.

The time has come when the means are more important than the end. The end is a description in general terms of what one wants. The means are concrete and definite methods to be pursued in getting it. Of what use is all our agreement about ends, if there is no agreement about means? How shall we formulate a program for social action through which our ideals shall become available in serving the interests of men in society?

This is the problem to which the leadership of the future must address itself. Consistent, purposive social action requires the sharing by the members of the acting group of a body of ideals and values, with their supporting sentiments, attitudes and emotions by means of which the activity goes forward. To this end our ideals must be clear and our values defined. They must be supported by a body of objective fact accessible to all whose co-operation is essential to the achievements of the group aims. Only upon the basis of ideals amenable to objective facts and accessible to all concerned can we formulate programs to guide social action into rational channels and secure the constant correlation and re-adjustment of means to ends upon which progress depends.

It is precisely here that the leadership of the past has failed. The failure has been due to the dissociation of ideals and progress. Ideals tend to degenerate into "issues," and the "issue" in which the typical leader takes delight is vague and remote, so that its vagueness and remoteness places it in the class of things to be felt rather than described, and adds that dash of romance and mystery which develops in its adherents the sense of a "cause" or a "mission." On the other hand, the program proposed is one adapted to a few immediate interests whose relation to the general purpose or ideal is obscured by the vagueness of the ideal itself. Rational social progress is bartered for expediency. Immediate success is gained at the expense of ultimate triumph.

The feeling that ideals must be defined and clarified, rendered amenable to fact and accessible to all, and that consistent social progress is to be achieved by progress organically related to such ideals finds expression in the recent "super-education" program of British labor, originating in the report of the Labor Party's sub-committee on reconstruction: "* * * the Labor Party stands for increased study, for the scientific investigation of each succeeding problem, for the deliberate organization of research and for a much more rapid dissemination among the whole people of all the science that exists. * * *

An autocratic sultan may govern without science, if his whim is law. A plutocratic party may chose to ignore science, if it is heedless whether its pretended solution of social problems that may win political triumphs ultimately succeeds or fails. But no party can hope to maintain its position unless its proposals are in fact the outcome of the best political science of its time; or to fulfill its purpose unless that science is continually wresting new fields from human ignorance."

British working men are already organizing for the

purpose of carrying out this program, and are pledging themselves to spend the few hours each week in the study of the social sciences which it implies. Is it not therefore incumbent upon the church to take steps to provide herself with a similarly informed constituency, if she seeks to formulate ideals adequate to the new age, and to propose programs whereby these ideals are to be realized?

Too long have we assumed that Christian ideals can be made dominant in society by the good will of individual Christians. Good will must be organized, directed and applied. The amelioration of our human lot requires good will plus knowledge. If the world is to become permanently and thoroughly Christian, the church must furnish the inspiration and leadership to make it so. She must clarify and define for the world those vague ideals for which we have been fighting. She must furnish the leadership which will constantly formulate and adjust the programs for their realization.

The task before us is twofold. It is first one of research. (a) We must formulate our present social ideals inductively, as a product of man's creative thought working on the materials of human experience. Such ideals are liable to verification by and adjustment to enlarging experience. They are open to discussion, and hence may form the basis of intellectual agreements with their appropriate emotional attitudes. By their very fluidity they form nuclei about which enduring social groups may be organized. Such ideals, to use a pleonasm of Bosanquet's, will constantly be moving in the direction of "real reality." (b) Every ideal thus formulated must connect with a definite program as an instrumentality for its realization. Ideal and program must be organizationally related in mutual adaptation to our enlarging knowledge of human nature in its fundamental reactions and its social tradition.

But research is not enough. There must be dissemi-

nation. Bolshevism has taught us the danger of industrial democracy without corresponding democracy of information and intelligence. An autocratic church may exist with its constituency only vaguely aware of its purpose and program. A democratic church can not. A democratic group must act on the basis of facts and purposes intelligently apprehended, not dogma blindly adhered to. But experience has revealed the inadequacy of our conventional programs of religious education. Neither pulpit nor Sunday School class room has the requisite continuity and intensity. Perhaps some sort of daily religious and ethical instruction as an integral part of the public school system will furnish the solution for the future, and develop in the new generation a conception of religion which shall create a demand on the part of our Christian congregations for intensive and systematic study such as British labor is fostering on behalf of social science, especially economics.

An immediate step in this direction might be taken by making an open forum of the pulpit. Plato somewhere says that the living teacher is superior to the book because the book closes exactly where the vital questions begin, while the living teacher has to stay and face the questions out. But in what way has the pulpit been fulfilling this function of the living together? Let there be a service at which the pulpit message shall be discussed, even challenged. Experimentation with such a service will convince one as to its usefulness. It creates the impression that the message of the pulpit is one about which every one should form his own opinion; that religion is based upon facts open to discussion; that the function of the pulpit is not inspirational merely, but educational as well. It furnishes the minister with the coveted opportunity of talking, not *to*, but *with* people about religion, and reveals the extent to which they are keeping together in their thinking. It clears up misinterpretations and strengthens

confidence.

Doubtless we shall still have long to wait for our ideal program of religious "super-education." But it will be on the way to achievement when the Christian community comes to share the burning conviction that religious progress depends upon good will plus knowledge.

SLOGANS

By **Frederick E. Lumley**

The slogan is a social control device functioning in the phenomena of leadership. It serves as an attractive center, a social center of gravity, appearing like a meteor and captivating the simple and unwary.

The term had its origin in the warfare between Scottish clans, where a word, phrase or sentence was chosen as a rallying cry or gathering signal, though, of course, the idea and practice of rallying or gathering to some "standard" are very old. If one studies the process of slogan-making and slogan-using, some very interesting facts come to light that are significant for leaders and followers—especially the following—in our own day, and in our own brotherhood. The following brief paper will consider several aspects of the slogan device but in very compressed form.

It will be noted, first of all, that slogans are largely confined to two domains, religion and politics. These are the fields of human interaction where there is always the most heat and frequently the least light, which is the proper atmosphere for the appearance of slogans. Scientific and other deliberative bodies rarely launch rallying cries, for they have no great concern for marshalling people to a particular standard. But governments and religious bodies are chiefly interested in this result. To carry out their programs, they *must* have popular support and the elevation of a slogan is the most effectual method of accomplishing that end.

War could never be carried on satisfactorily without slogans to gather the people and enlist them. Hence we have heard very many high-sounding in the last few years. Examples are, "a place in the sun," "freedom of the seas," "making the world safe for democracy," "peace at any price," "*Victory*" bonds and "*Liberty*" bonds. Analysis of these and others shows that the slogan is a catchy word or phrase with a meaning at first glance, so obvious that he who runs may read. It is a formula embodying the whole philosophy, doctrine, creed or platform of the party or group in the lead, or bidding for the lead. It is a whole message in capsular form, an easy dose of big medicine, a *multum in parvo*, well adapted to the common man's capacity. It is never intended to be masticated; it is intended to be swallowed and to produce prompt alignment. Hence the slogan economizes the thought and secures the allegiance of the indeliberate.

This attractive power is due to its brevity, its euphoniousness or terse unforgettability, its reiteration, its extreme suggestiveness, its obvious truthfulness and a certain quality that baffles explanation. All of these characteristics are worthy of serious study but they must be omitted here. Suffice it to say that such characteristics are emphasized according to the needs of particular situations and occasions. Sometimes the slogan is a sharp warning to men, who then run to cover as chicken take shelter beneath the mother's wings. In this case, the slogan evokes fear. Sometimes the rallying-word arouses disgust and the unde-liberative mass straightway begins to loath and detest that which the leaders wish. Or again there is the appeal to the radical element under restraint, which makes people lunge forward under a new banner. The standard-bearers of new light or the self-appointed keepers of the old, use this device to rally the unthinking public to their support. It works where argument

fails because it works quickly. The unattentive public cannot be captured by a logical dissertation for it grows weary and turns away. But a word or a phrase cannot be evaded, just as the firebell or the bugle call cannot be evaded. The reaction is partly instinctive and therefore automatic and instantaneous.

It is the part of leaders to launch slogans. It is the part of followers to accept them. The message having gripped the wayward attention, another stage in the process is inaugurated. Union at a new center is begun.* The word phrase is repeated vociferously; its meaning begins to spread in the mind; the extreme suggestiveness allows for many variations of opinion or prejudice and its obvious truth furnishes a sufficient platform for further action. There is usually insufficient keenness to explore the fallacy in it and consequently it hardens into a dogma. In addition, the gullible public begins to inject its own meanings and thus to make itself perfectly at home at the new center. Then the slogan is used to line up and measure the recalcitrant. There is no place for criticism or doubt. One must be either for or against it. The penalty for being in favor of it is to be swept along any one of the avenues of its many implications. The reward for being doubtful or opposed is ostracism and possibly injury.

Since the slogan is always the whole or an outstanding feature of any new doctrine, program or platform concentrated into a word or phrase, there is always a fallacy present, for the whole truth can never be so compressed. As a half-truth, it serves to baffle and confuse those who attempt its examination. This necessitates interpretation and then the slogan loses its force, for it involves contradictions and impossibilities. Thus the slogan is a clever compromise between truth and expediency, a *device* in every sense of the word, a trap for the unthinking and a puzzle to the reflective.

It is clear that slogans are a product of sharp social differentiation. And what has been said in general finds its amplification in religious interactions. If all people were religiously progressive or conservative, the war-cry could never exist. But there are iconoclasts and guardians of the faith and each group uses this expedient with telling success to marshall its local adherents. The war-cry incites to aggression in the mild and harmless form of "making a mile of pennies," for the heathen, on through the whole series to the bold and devilish form of a heresy trial and the wrack. "True to the faith" is a cry well calculated to create a mob of the unthinking rabble and leave in perilous isolation some thoughtful, self-possessed soul or a group of such. Those who have moved along in the rut of their religious uniformity, directly the sound goes forth, are gathered up instantly at the same point—as they believe—happy and assured. The thing sounds good to all religious men. No one wishes to be *untrue*. But who can say what this means? There is harmony with the letter and harmony of the spirit. Which is meant? Is it both of these? Is it anything more? Thus interpretation is always necessary and this is where intolerance and dogmatism serve such wicked ends. The slogan itself seems so obvious that it has no difficulties for the unthinking but the fallacy in it is a most perplexing problem for the thoughtful. The word "faith" has many and various meanings and uses. Therefore the basis of agreement is not clear until closely defined. The same may be said of "true." And when the emphasis is placed on the word "the," the utmost uncertainty prevails. Is it "the" faith of the initiators of the slogan or is it "the" faith, creed or platform of the teachers of the initiators or of yet others unknown? It is always impossible to find out. But here the "faithful" are always the instantly responsive, whether responsive from fear or favor, or thinking or hardened

routineers, is of no consequence to the standard-bearers. But such blind acceptance results in a contraction and hardening of the life which is entirely incompatible with the new religious liberty being realized. It is a form of slavery against which Christian democrats are especially warned. The war against slavery must ever be fought, but in the last analysis, it is only the war against ignorance, and its pestiferous products, bigotry and brutality.

It can be affirmed that the Disciples are not free from the use of this device, and an analysis of some pet slogans among us would amply reward very diligent study, for it is the way of freedom, "and the fundamental purpose of life is to evolve free beings."

PROFESSOR GEORGE BURMAN FOSTER

By E. S. Ames

"Come let us sit by the fire" and talk about him. Professor Foster once called my attention to an article in the Atlantic Monthly on Immortality which began with these words. He and I did talk about it and now others of us meet just after he has gone and talk of him. He knew well enough that there are no "proofs" of immortality, yet he is not surprised if now he finds himself in a new and endless life. His estimate of man and the world was profound enough and mystical enough to prepare him for the best.

At his funeral Professor Gerald Birney Smith said some illuminating things about Professor Foster. One was that the man not merely studied and taught religion but lived it,—his professional and his personal life blending in the most thorough manner. This was shown by the fact that when he lectured he talked out of his experience and when he talked with you in his study or on the golf course it was about the great things of religion. Another fact of great importance

was that he was so eager to find and express religion in its immediate and original nature that he often came into collision with its official and institutional and ecclesiasticisms he was misunderstood and charged with antagonism to religion itself. So unrelenting was his quest and so quick his sense of the realities of man's aspiring life that he readily found himself at home among labor groups, socialists and free thinkers of various names. He did not agree with their conclusions but he sympathized with their needs and struggles.

The prejudice and ignorance which dogged his steps were matters of great surprise to him. When they had accused him of destroying men's faith he said, "Why, I did not mean to hurt any one. I thought they would thank me for helping to establish faith more firmly." In a ministers' meeting of his own denomination an incident occurred which afforded him much amusement and it illustrates how misunderstandings arose. A minister charged that Professor Foster had said in his book that any man who accepted the traditional view of the Scriptures was a *knave*. The book was produced on the spot by a friend and it was shown that such a person was only said to be *naive*! To the same category belongs the misunderstandings of the German who translated "The Finality of the Christian Religion" under the title, "The End of the Christian Religion."

Professor Foster's personal life was full of suffering and yet he was an optimist. His own health was never robust. Three of his five children died as they came to maturity, the healthiest son falling a victim of pneumonia in one of our army camps last February. Yet he affirmed that life is worth living and defended that proposition in recent years in public debate against the brilliant lawyer and pessimist, Clarence Darrow. Many young radicals and free lances gained a new impression of the university professor and religious man from that

discussion.

In a personal letter to me on the ninth of last October he wrote these beautiful and impressive lines: "Religion is loyalty to the values of human life—only this and nothing more. The source of these values is the human will to live and create. These values are self-justifying and self-supporting, therefore supernatural sanction and support are superfluous. These human values must lead us to make more of the undebatable simplicities of life—home, little children, friendships, homely toil of common people, beauty in city-building; good roads; the love, peace, and joy not mystically originated from alien sources, but accruing to mutual human living along ideal lines."

THE PHILOSOPHY OF MISSIONS

By Guy W. Sarvis

The justification for missionary endeavor is precisely the justification for our participation in the present war. It would be very easy for the cynic to point out the selfishness and sham connected with the war in many of its phases. In fact, it is not too much to say that we as a nation have deliberately chosen to take a partial and unscientific view of almost everything in order that we may give our attention to winning the war. Certain aspects of war itself, of the life of the soldiers and officers, of the character of the enemy, we choose not to think of; while, on the other hand, there are many things which we exaggerate and idealize. And yet, in spite of the fact that it is possible to caricature the war, as it is possible to caricature all great and noble enterprises, the fact remains that the very core of our interest in the war is in our pity for suffering, in our indignation at injustice and barbarity, and in our sympathy with the aspirations of the oppressed, all of which emotions and attitudes are of the same general

type as those characterizing missionary work. I do not assert that these emotions are the whole explanation of the war, but that they are important. It is noteworthy that, as in the case of missionary work, they are exercised toward alien peoples. The great difference between the two is that missionary enthusiasm must be more sustained and less dramatic in its character, and probably never will be felt by as large a percentage of the people.

We might profitably push the psychological analogy between missions and other activities further. For example, there is no doubt that there is a certain glamor and romance about missions which largely disappears when one gets into the thick of the work. We should not conclude, however, that missions are to be condemned for this reason. How much more is the same thing true of hunting for gold in Alaska, searching for the North Pole, flying in an air-plane, "going to the city" for a job, and going "over there" to fight the Huns. It would be easy to show that this tendency to dramatize the future and unknown and far-away has been one of the most productive and significant characteristics of western peoples. It is a tendency that needs direction and control, but it is one of the most real, legitimate, and fruitful tendencies in human nature.

But let us analyze the missionary idea in the light of our summary of the philosophy of democracy, and in so doing it will be evident that in the most literal sense the missionary, like the soldier in France, is making the world "safe for democracy." First consider the work of the missionary in its relation to the principle that each should have a right to work out its own destiny—the principle of the self-determination of nations. We have said that it is out of the question to leave nations to work out their destinies in isolation. Since, then, western and eastern civilizations *must* encounter

each other commercially and politically, what part does the missionary play in insuring that that encounter shall result in the development of both nations rather than the destruction of one or both? To ask the question is to answer it. Anyone who is in the least familiar with history knows that commercial and political contacts between East and West have almost always been *originally* in the nature of exploitation of the East by the West. Probably the case of America in the Philippines is the single exception, and Spain had proceeded us there! Sometimes, chiefly in the case of the Roman Catholics from certain European countries, missionaries have attempted to advance the political interests of their countries at the expense of the country to which they came (although they believed that it was to the advantage of the latter as well as the former). It is not asserted, of course, that political and commercial representatives of the West are always selfish and short-sighted, but in the great majority of cases the missionary is in a better position to sympathetically understand the East and is by the nature of his occupation more inclined to take the side of the oriental. Want of space forbids the elaboration of the point, but reference to the history of China, Japan, India, Hawaii, or almost any oriental country, will be convincing.

When we come to consider the second part of the first point, namely, that opportunity for the weak and immature must be guaranteed to them by the strong and mature, we come to one of the most fundamental and difficult questions facing civilization today. How can this principle be put into practice? Walter Lippmann's suggestion is that international governments be organized to govern the rich but unorganized portions of the globe—not a single international government, but one for each such considerable territory. This may or may not be the solution of the question. It would be exceedingly difficult to put into practice, but I have heard

of nothing more promising. Whatever may be the practical working out of such questions, however, the *sine qua non* of success is *mutual understanding* among the parties involved. The government, whatever its form, must be *by* the people and *for* the people as well as of the people. It must be entirely evident to any unprejudiced observer that the missionary has done and is doing far more than any other group of persons toward bringing about this mutual understanding. Let me emphasize the point. It is just as true among nations as it is among individuals that one cannot *know* another and hate him. The converse is equally true, namely, that without mutual understanding there is sure to be friction, jealousy, and, if the nations involved are of approximately equal strength and have (or think they have) conflicting interests, war. Therefore, international acquaintance and understanding is *one of the most fundamental* of all the conditions necessary for a world democracy and world peace. Now the missionary lives among the people in a sense that is not true of any other class of foreigners. Furthermore, he mediates to the people among whom he lives *the spiritual heritage* of the people from whom he came. This point, also, is profoundly important. Material civilization, railroads, factories, medicine, engineering have concrete bodies which may be seen and concrete advantages which are evident. However, it is true in the osmosis of civilizations as it is within any one civilization that "the letter killeth and the spirit maketh alive." There is some cause to fear the "Yellow Peril" if the letter only, the external form, of our civilization is taken on by the Orient. The interchange of the material aspects of civilization is on a commercial basis and is pretty sure to take care of itself; but the interchange of the spiritual aspects of civilization is much more difficult, much more subtle, much more important. This mediation of our spiritual heritage is, however,

the primary task of the missionary, whether he is fully conscious of the fact or not.

The second point in our social philosophy as applied to the work of the missionary is largely anticipated in the above discussion. I need only to emphasize the fact that not only is it necessary that there should be mutual understanding in order that there may be individual development of national entities, but that in the osmosis or the ideal aspects of civilizations is found perhaps the supreme significance of international contact. It might not be so easy to prove this in the case of nations as it is that in smaller societies ideal relationships among the members are the sources of greatest satisfaction, but when one considers, for example, the immeasurable importance of implanting in the civilizations of the Orient the ideals of democracy, one is inclined to maintain the whole thesis for international relationships—in spite of the fact that nations are not in any true sense persons and cannot, therefore, have the emotions of satisfaction which come to individuals as a result of “fellowship” or “association” of a desirable type. The point in the present connection is that missionaries do contribute in a unique way, by their educational work, by their writing, by their healing, by their preaching, and most of all, perhaps by their lives, to this second and perhaps most important and of international association.

The third point was the recognition of the normality and inevitableness of interrelation and interdependence among human beings; and we extended this also to include the society of nations. One of the arguments against missionary work offered by many persons is that it is entirely presumptuous and gratuitous for us to go to a civilization like that of China, four thousand years old, or that of India, perhaps as ancient or, for that matter, to the primitive peoples of other countries who not only have no desire that we should come, but who

resent our coming. For let it be clearly understood that the missionary, on his first arrival, is *never* welcome. The "lands that are lying in darkness and night" very much prefer to have the "heralds of light" stay away. For many persons are naive enough to suppose that this attitude on the part of those unfamiliar with our civilization has a bearing on what should be our decision as to our course of action. Of course it is not our religion they are objecting to, for they do not know what it is. Neither is it, in the beginning, any specific aspect of our conduct or ideas to which they object. The thing to which they object is socialization—in the international sense. From the most primitive times of which we have knowledge, social groups, especially the weaker ones, have attempted to isolate themselves. It is also true that from equally primitive times there were powerful forces, which we believe were the forces of progress, tending to break down this isolation. The most powerful of these forces was the stronger group, which was likely also to be aggressive. There is not space here to enter into a detailed argument pro and con concerning the aggressions of the strong upon the weak throughout history and especially in the Orient during the last century. The whole story is a sufficiently unsavory one. Let us admit, however, that we are all more or less involved in the results of barbarism and stupidity and race-prejudice. Whatever the antecedents, the fact is that we are *already* inextricably mixed up with all the peoples of the world. Our international democracy seeks to do away with the oppression of the weak by the strong, but it is equally insistent that no group, whether German or Hottentot, will be permitted to remain outside international society. So, then, this interrelation and interdependence of nations being normal and inevitable, the missionary finds himself justified in "forcing" himself upon unwilling peoples, realizing that when he is known, he will be welcome; and

knowing also that the merchant and the diplomat are quite as unwelcome as he is. In other words, there are a good many *minors* in the family of nations, and it is to be feared that there are some *sub-normals*. Both these classes need education. Not only so, but there are some of the adults who need education in the duties of citizenship in a democracy, and such education, even though it may need to be compulsory, it is the duty of the community to give for the good of the community and for the good of the individual as well. While we held to the *laissez faire* theory of international relations, there was little justification for missionary work (unless we could prove that we were "getting something out of it!"), but now that we have generally adopted a democratic philosophy for the society of nations, missionary effort appears to be in some respects the highest application of that philosophy.

Finally, it may be well to make some observations as to the assumptions of this paper. I have used the terms "missionary idea" and "missionary work" without definition. It is obvious that my argument would not apply fully to that type of missionary who conceives it to be his sole duty to induce persons to adopt a certain dogmatic statement of theology and to observe certain moral precepts required for membership in the church. However, I contend that there are no missionaries who do *only* this. While it is unfortunate that there are so many who are circumscribed in their training and outlook, yet I believe it is true in the great majority of cases that even these are much better than their creeds. If they are persons of real character, the unconscious influence of their lives, the results of their efforts toward the alleviation of suffering, the effect of their daily social intercourse with the people with whom they are thrown into contact are all commendable. I do not minimize the importance of a liberal training and a sympathetic understanding of the customs and re-

ligion of the people. Especially is it necessary that a missionary should *believe in* the people with whom he works, but it is nevertheless true that in a great many cases persons of very limited training have done very useful work. The "missionary idea," as I have used the term, is essentially the idea that we have a religious message, a "spiritual heritage" which we are eager to transfer to other peoples and which we believe will be genuinely helpful to them. Incidentally, we may receive a similar message from them. The main thing is that we desire to enter into mutually helpful relations on this plane.

Another assumption of this paper is the validity of the philosophy of democracy which is so much in vogue at present. There will always be the "tough-minded" who refuse to accept this philosophy, just as there have always been those in all Christian countries who have refused to take seriously the application of the spirit and teachings of Jesus to practical life, especially community life. It is beyond the scope of this paper to argue the question. Personally, I accept the philosophy as a working hypothesis of life, the most satisfactory I have discovered thus far. To persons who do not accept it, the argument of the paper will have no significance.

In the third place, the whole argument of the paper has been from the social point of view. Many of us would admit that the argument in a general way is valid but would refuse to recognize any personal relation to it and would wonder why I or any other intelligent person would expatriate himself and bring up his family among an alien people on the basis of a mere academic argument. The answer is in general the same as that which would be given by a person who should give his life to any of the forms of social service in which the monetary reward is small and the work hard. In other words, service itself comes to be religion for

one who does not express his devotion in more conventional terms. I referred above to the motives which led men to the north pole, to France, etc. Men who go on such enterprises when they don't expect to "get something out of it" are usually dominated by a motive which is genuinely religious. So, then, I should say more explicitly that the argument is not academic for me, but has reference to a thoroughly *human* situation which evokes all the aspiration, hope, enthusiasm, and devotion which any similar task would evoke at home.

BOOK REVIEW

The Christian Man, the Church and the War, by Robert S. Speer. Macmillan, New York; \$0.50.

The author of this book is known as the veteran missionary leader. Early in the war his attitude toward the great struggle brought him some misunderstanding and criticism. In this book he has worked out a statement of the practical idealism which he thinks should characterize the Christian at the present time. The author remains uncompromisingly opposed to the militaristic attitude but he also believes that the present war has been an opportunity to end war. In the concluding chapter of the book there is much material that will be of use to our thinking in reconstruction days. After describing the effort of harmonizing different ideals the author gives as a notable sentence, "If the attempt is not a success, neither is life." He is an idealist who is neither a dreamer nor a mere theorist.

ALEXANDER CAMPBELL ON THE RIGHT OF PRIVATE INTERPRETATION

"It is altogether ridiculous and absurd to exhort a person to search the Scriptures for himself, unless he be allowed to form and entertain his own conclusions

without censure or expulsion because of his opinions and reasonings. To allow and entreat persons to examine for themselves and to expel or censure them for thinking for themselves reminds me of a certain military chieftain who wished to appear very reasonable and equitable in issuing his orders. On one occasion he had some important service to accomplish, somewhat hazardous and adventurous. He called up his troops, and thus addressed them: "Soldiers, your country has important duties for you to perform. It has placed you under my command. This authority I wish to exercise with all republican virtue. I wish you therefore, fellow-soldiers, to have the most perfect freedom in every act of your obedience to my orders. Now as this is an arduous service which I require of you, I wish you to act like volunteers; and I, therefore, give you an opportunity of deciding for yourselves whether you will hazard all that the crisis requires. It is my wish to allow you the most perfect liberty of choice. You have it now, companions in arms. Say what you will do; only remember that he who refuses to accompany me and do his duty shall be brought up and shot without benefit of court martial or clergy."—Alexander Campbell, *Millennial Harbinger*, 1834, p. 142.

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THE RED CROSS NURSES

Out where the line of battle cleaves
The horizon of woe
And sightless warriors clutch the leaves
The Red Cross nurses go.
In where the cots of agony
Mark death's unmeasured tide—
Bear up the battle's harvestry—
The Red Cross nurses glide.

Look! Where the hell of steel has torn
Its way through the slumbering earth
The orphaned urchins kneel forlorn
And wonder at their birth.
Until, above them, calm and wise
With smile and guiding hand,
God looking through their gentle eyes,
The Red Cross nurses stand.

—Thomas L. Masson

PRESENT TENDENCIES IN THE CHURCH

The opposition of the reactionary influences in religion in the past was an argument from success. In the days when big mass meetings for the purposes of evangelism really yielded converts and built up the church, it was difficult for a theorist to suggest that these results would not always be secured. "The dry baptistry" became a label of reproach to tack on to men of liberal tendencies and it was often justly attached to them, for some liberalism was of a destructive sort. So long as people could be convinced by the old-time arguments that lack of immersion brought a jeopardy of eternal hell, it was futile to oppose such preaching except in the circles of the sophisticated.

But the reactionaries' bulwark of success has been battered down in recent years. Whether it is the new critical temper of the people following the war, or the natural out-working of tendencies at work for many years past which have wrought their conclusions independently of the war, we do not endeavor to determine. The lesson of the church statistics this year is plain. Religious growth has been halted and the current literature resounds with demands upon the church to reform both her message and her method.

The Protestant Episcopal church the past year suffered a loss of several thousand members. The Methodist church, with a constituency of four millions, gained only a thousand members, though the gain reported in India is 29,000. The Disciples of Christ, for a long time advertised as the most rapidly growing communion in America, is now the most rapidly disintegrating of them all, having lost last year over thirty thousand members. The figures on other religious communions are to come in yet and they will have enormous value in establishing still further the lessons of success and failure.

At the same time that the church statistics are telling

the story of losses, the current literature resounds with demands upon the church to reform. This persistent demand cannot be forever ignored. The people are asking the church to present a more rational message, to live less for self and more for others, and to adopt a program of service. To resist these demands and treat them with contumely will bring the same result that the Kaiser brought upon himself by a defiance of the public opinion of the world.

There is everywhere an expectancy that in the post-bellum days when many other things are being made over, that religion will have something new in its program. We do have some new programs of money raising based upon war experiences, but the world expects deeper and more fundamental changes than mere matters of method in the conventional work of the church.

The lessons of success and failure indicate clearly that the day of the uneducated minister is soon over. Methodists, Baptists and Disciples have had the low standards of education and Congregationalists and Presbyterians have had the high standards. When the state of education in the public permitted the unlettered interpreter of the gospel, the denominations that had the low standards had a great advantage from the quick recruiting of men for their pulpits. In these days when the soldiers are coming back from Europe, after having heard the greatest pulpiteers of the world in the religious work in France, the ignorant preacher will be more nearly impossible than ever. The lesson of success and failure writes in letters of fire across the walls of the evangelical churches, "Educate your ministry or perish." The churches with the educated ministry deserve to survive and they will.

The churches that have depended most upon clever manipulations of mob psychology are also face to face with reality. We know more about mob psychology these days. Even in the holy cause of patriotism in

war-time, the government had to warn its four-minute men to pursue a rational course, avoiding all extremes of statement and method. If we dare not use the old-time methods in the promotion of patriotic feeling, we dare not use them for religion. The propaganda of religion must be rid of the "mourner's bench" and the gyrations of professional evangelism.

The reports in the church year-book not only indicate that educated men and men who work with rational appeals are succeeding but these also indicate that men of the liberal outlook in theology are coming into their own. A few years ago a writer announced that he was going to show that liberal Disciple churches in Chicago were dying and the other kind were succeeding. When he got to work on the figures in the year-book he found the opposite to be the case. His articles were never written. The church with the largest per capita of giving among the Disciples is that led by Dr. Ames. It has grown in membership and in the spirit of giving. It can easily be ascertained that in most cities of the country, the successful churches are being led by men who have been denounced as radicals. There has been a destructionist who has failed with a liberal message, but the new type of liberal who wants to build the walls of Zion is not failing.

It is clear, also, that the preaching which succeeds is that of the social spirit. One may judge popular tastes in preaching by the kinds that draw the crowds, that the newspapers want to print and that people talk about in the community. No one has a good word for a narrow denominational presentation. Excessive demands upon faith are unpopular. But the minister who wants to spread abroad the spirit of brotherhood, kindness and service finds people everywhere ready to receive his message.

The cause of progress in religion is one that hardly needs promotion. God himself is promoting it and woe

to the obstructionist, be he Pharisee or Sadducee, that gets in the road. Some religious bodies will be found fighting against God. Their deity is encysted in an ancient formula of faith—a creed or a “plea.” The living God who reveals Himself today as the leader of progress they will refuse to follow. They prefer a golden calf to the pillar of fire.

The reverent spirit asks every day where God is leading. What is God doing in the life of His church? What has he condemned with failure and what has he crowned with success?

ARE MINISTERS THEORISTS ONLY?

By Arthur Dillinger

Not long since a business man said to me, “Oh, you ministers, you do not deal in practical things, you deal only in theories.”

This set me to thinking. Do ministers deal only in theories or do they deal with vital problems? It probably is true that to those who have eyes for surface vision the minister deals only in speculations, theories or ideals, but are not ideals transformed into brick, stone, machinery and even into money?

Material progress is found most abundant in lands where the idealism of the christian minister is most preached. There may be a closer relation existing between theory and practical things than most people see. Theories and ideals are intertwined with the material progress of any nation or people.

The security of practical business rests upon the moral strength of the commonwealth. Tranquility of mind, honesty and credit unite to form the economic backbone of the nation. It is the business of the minister to inspire men and women to high ideals. People take the theories of the preacher, if they be called theories, and translate them into life. Honesty is generated,

upon honesty credit stands and the great big practical business world could not exist without credit.

Hope and good cheer is preached from the pulpit, these impulses are taken by the people and worked over into aspiration and initiative, which creates a demand for progress. The community is given a practical asset created from the idealism of the pulpit.

Sermons bring into being forces of mind and heart which cause us to value life as a sacred gift. Confidence and love is made possible between husband and wife so that a domestic condition and power is created that enables childhood to receive love and care, giving to the nation a strong citizenship. Religion in the home is indeed a pillar to the community.

The preaching of the gospel, theories, some call it, creates in each of us concern for others. The spirit of vandalism and destruction is brought to the minimum. Property is safeguarded because men are guided in their conduct by the preaching in the pulpit. The theories preached from the pulpits of our land become the greatest police force upon the face of the globe, following men where no bluecoat could go.

The minister may deal in theories, he may be idealistic, but his preaching is the heart and soul of material things. "Big business," could hardly succeed if divorced from the idealism of the pulpit.

THE SIZE OF CHURCHES OF DISCIPLES

By E. S. Ames

The Year Book for 1919, just published, is an interesting document for any one who has an appetite for such things. The religious journals may easily make the impression that a church of a thousand members is quite a common phenomenon and that anything less than 300 is almost insignificant. It probably is therefore a distinct shock to go down the list of the 9,000

churches of our faith and order and find that only 75 have as many as 1,000 members. There are not ten hundred churches which have more than 300 members. Eight thousand, or eight-ninths of the total number have on the average less than 100 members. A congregation of 200 people is, from the standpoint of the average, quite a sizable company. Five hundred make a large church, one thousand make a "great" church and anything beyond that is a monstrosity!

Only 275 churches have between 500 and 1,000 members. There are churches reported with ten, seven, or five. At least one church is listed which has two! In this last case their favorite text must be "where two or three are gathered together." There are 1,996 which have only fifty or fewer members. Great numbers of congregations are listed whose membership is not given. Probably these belong to the five, ten, fifteen and thirty variety.

These figures bring a certain comfort to the flocks which have only two or three hundred members. They are more normal, more representative and more respectable than editors and evangelists seem to recognize. It is not unlikely that they are capable of more intensive and effective cultivation than the immense aggregations of a thousand or more. It might be a source of genuine encouragement to a congregation of 133 people to know that theirs is the average of all the Disciple churches and that the vast majority are actually very much smaller. Any church of a thousand members might be humbled somewhat in its pride by realizing that it contains the equivalent of more than ten ordinary congregations. It would be necessary to take more than one hundred of the smallest churches to equal one organization containing a thousand people!

There are other observations suggested by the plain figures of this interesting Year Book to which attention will be directed in the future. In the meantime every

interested Disciple might profitably take his pencil in hand and note different phases of these revealing statistics.

"THE FOUR HORSEMEN OF THE APOCALYPSE"

By Lee E. Cannon

"The world is founded on thought and ideas, not on cotton and iron," said Emerson. The Great War has sustained the accuracy of this saying, even though material things have had an important part. At bottom, however, we are told the spiritual element was and is dominant, as the slogans expressing the ideals of the governments—may their representatives now in Paris bear them in mind and heart—as well as the collections of letters from the fronts, tend to show.

In some of the war poetry there has been an appreciation of this spiritual element, but most of the narrative prose has been limited to personal experiences, or to realistic portrayal of life in the trenches, and has not devoted itself much to estimating spiritual values, even when they may be evidently there.

Perhaps it is from the pen of a neutral that we have the most artistic estimate of the forces underlying the war, combined with a power of graphic, realistic description. Senor Ibanez, one of the great contemporary novelists of Spain—a country whose fiction, according to William Dean Howells, is supreme at present, now that the Russians have dropped into the background, has been recently discovered by the North American people, although his work has long been known in the academic seclusion of the colleges. His novel, "The Four Horsemen of the Apocalypse," although written shortly after the first battle of the Marne, the story reads like a summing up of the evidence on the war, and is illumined by a philosophy that is both pessimistic and hopeful. The author exposed the psychology of

several of the more important nations involved; he shows it in action in scenes of dramatic and realistic intensity or of epic breadth; he suggests the reaction to be felt by everyone whose vision has not been blinded by the philosophy of the Beast; he makes his appeal personal through the experiences of his characters. Although he believes that periodically the four horsemen will ride forth as heralds of the Beast, yet he also shows the power of a great ideal to expel from the life of the individual the pettiness and selfishness of ordinary existence. Many different types pass through the experiences of those first flaming months and react according to the best that was in them, and these reactions and characters are drawn with the touch of a master. Long cherished hopes are blasted, plans are defeated, but the soul of the individual often finds itself amid the ruins of its material structure.

I said that this was the work of a neutral. I retract. Ibanez is not deceived by German propaganda, and he exposes with keen and pitiless insight the philosophy upon which modern Prussia erected her materialism. His analysis is fired with the emotion of righteous indignation, yet he also recognizes the suffering of the other side,— that human grief is the same everywhere, whether it comes as Nemesis or not.

The old Desnoyers is visiting the battlefield to look for the grave of his son.

"Tombs . . . tombs on all sides! The white locusts of death were swarming over the entire countryside. There was no corner free from their quivering wings. The recently plowed earth, the yellowing roads, the dark woodland, everything was pulsating in weariless undulation. The soil seemed to be clamoring, and its words were the vibrations of the restless little flags. And the thousands of cries, endlessly repeated across the days and nights, were intoning in rhythmic chant the terrible onslaught which this earth had witnessed and from

which it still felt tragic shudderings." The seekers are overcome with pity, but "Nature, blind, unfeeling and silent, ignoring individual existence and taking to her bosom with equal indifference a poor little animal or a million corpses, was beginning to smile under the late winter suns."

But in spite of Death and the eternal curse of the Beast and his terrible horsemen, Life and Love go on. Nature advances on her impersonal way, and continues to further her own designs in her own inscrutable manner.

(Vincente Ibanez, "The Four Horsemen of the Apocalypse." E. P. Dutton. \$1.90.)

THE NEW POLYTHEISM

By Howard E. Jensen

The modern man is making a valiant effort to discard metaphysics in his thought of God, and to arrive at religious conceptions which shall be couched wholly in terms of our social ideals, and religion the pursuit of the highest human values.

This point of view is the most satisfactory when we think of religion as functioning only within our intimate, face-to-face groups, our families and neighborhoods. As Prof. George B. Foster has said, "The undebatable simplicities of life,—home, little children, friendships, homely toil of common people, beauty in city-building; good roads; the love, peace and joy not mystically originated from alien sources, but accruing to mutual living along ideal lines," these are definite and concrete values in which we are intimately concerned. They awaken a warmth and an enthusiasm in their pursuit which give to modern religion a new vitality and make it significant for social progress.

But the case is otherwise when we think of religion as functioning in social classes and in national and in-

ternational groupings. Here there exists no unanimity about ideals and values. Consequently, with our present degree of socialization, we find our social viewpoint in danger of preparing the way for a new polytheism. We have arrived at no world culture supporting a system of internationally accepted social ideals. Just as we fondly imagine ourselves about to reach a degree of unanimity upon the basis of which international organization can go forward, new lines of social cleavage are appearing, more disastrous, at least temporarily, to the world process of socialization than were our former national and racial rivalries. The world-wide revolutionary movement, of which Bolshevism, syndicalism and industrialism of the Industrial Workers of the World are but phases, promises to unite society across national boundaries, but to intensify conflict between social strata. Class ideals supplant national ideals, and the acceptance of a common human purpose is still but an aspiration of our prophets and seers.

Under the dominant nationalism of war time, the social view-point has tended to become identified with the national view-point, and God to become a national God. Is the new polytheism now to appear in another phase, in which the social viewpoint will be only a class viewpoint, and God a class God? There have been as many religions and as many gods as there have been nations. Is the number of gods now to be limited by the number of classes?

It appears, then, that in society as at present organized, the social ideals in terms of which the religious consciousness is to be defined, and the social values, the pursuit of which is to be identified with religion, do nowhere exist in the concrete, unless we are to limit the function of religion to primary, face-to-face social groups. Such ideals and values are as yet abstractions, dependent upon our social philosophies. Their definition is the task of social science as a whole. Human

nature must be studied in its manifold aspects by the various social techniques, psychology, ethnology, sociology, economics, political science and history, and on the basis of the growing body of knowledge collectively attained we must determine the valid ideals and values which religion must take into account in its avoidance of the new polytheism.

READING NOTES

The Nation has been publishing the fundamental documents of the new Soviet republic in Russia. These help to remove much popular misapprehension with regard to the situation there. At the same time they make perfectly clear that the new republic is established on the basis of class rule, every one being disfranchised who in any measure is supported by interest, profits or religion! The possessions of the church have been confiscated even to the houses of worship and education may not be carried on by the church in the education of her own ministers.

The National Geographic Magazine of the date November but which went into the mail in January contains some wonderful photographs of the ruin which has been wrought in Russia by the Bolsheviki. The destruction of priceless works of art and other ruin wrought by the wrath of these secularists against the finest churches in Russia is told in words and by means of pictures. It is made clear that the excesses of the French revolution are now being repeated in the soviet republic. Thus the highly idealized editorial utterances of journals like the *Nation* and the *New Republic* are to be corrected by the photographs and reports of travelers. The February *Atlantic* also has some articles of the greatest importance to the understanding of the Russian question.

Ministers who have need of material with regard to

the Y. M. C. A. may now secure it by writing the Religious Press Publicity Bureau, 347 Madison Ave., New York. An insidious piece of propaganda has been going on supported by members of certain rival organizations and there is real danger that the American public will be left with a permanently wrong impression with regard to the facts of the service rendered in France. Some chaplains have even lent themselves to this propaganda, for there are jealousies among religious workers as well as among others, but the charges made are being met one by one. In a discriminating editorial which recognizes the great work done by the Y. M. C. A., the *New York Tribune* says:

"Perhaps the greatest fault of the Y. M. C. A. was that it assumed too many burdens. It was asked by the army to run the canteens, and it did. It was asked to organize entertainments, athletics and educational work, and it did. It was asked to send money home for the soldiers, and it did. The army called for more new secretaries, and still more. The Y. M. C. A. got them and sent them over, believing that, even though all of them weren't ideal, it was better to send them than to let the landing troops be without their huts. And the troops were landing by the hundreds of thousands. The army wanted one secretary for each unit of five hundred men. But with the number of men in the army and the number engaged in jobs which they couldn't leave at home, that goal was never reached. Ask the men who were without "Y" service part of the time. They will tell you what it meant. They are the ones who realize best what our army's life would have been without this organization. The Y. M. C. A. assumed the prosaic, useful jobs. There was little picturesqueness in its work. There were weeks and months of gruelling labor—in warehouses, for instance."

The Biblical World maintains its high standard as one of the leading religious journals of America. In the

January number Professor Gerald Birney Smith begins a series of articles of the greatest significance on "Making Christianity Safe for Democracy." He notes that at a time when the church is complacently assuming that it is in favor of democracy, most of the radicals of the world distrust the church as a tool of the reactionary forces. He says:

"The Christianity which arouses the distrust and opposition of radicals is an ecclesiastical system, organized so as to retain control over the members of the church and so far as possible to exercise influence over the movements of our day. The democratic radical sees priests and clergymen assuming to speak in the name of a divine authority over which popular opinion has no control. He sees creeds prescribed which the believer is not at liberty to criticize. He sees the duties of men defined primarily in relation to an otherworldly realm. Such a religious system looks to the radical like an attempt to govern without the consent of the governed."

The Expositor is a journal of practical methods in church work but it publishes some articles in the field of religious opinion of real merit. In the February issue Peter Ainslie has an article called, "The Effect of the War on Christian Unity." It is interesting all the way through and especially so is the paragraph on the failure of the Roman Catholic Church. He says:

"And I wish to say this word regarding the Roman Catholic Church. Now, before saying this I want to say another thing, and that is that I am not an anti-Roman Catholic, and I take no interest whatever in men taking opportunity to say hard things against the Roman Catholic Church. But what I am saying now is simply what I am thinking that had to do with this theme. I know of no man in the world that had the opportunity for religion that the Pope has had in the days of this war. He was in a position to call together cardinals from all parts of the world, and Roman Cath-

olic prelates besides these, and together at first hand secure data that could not be gotten by any other authority. And he could have spent months in arranging this data, in classifying it, in drawing a conclusion that would be satisfactory to some extent, doubtless, and it doubtless would have been possible for him to have said where the sin lieth. And yet what did we see? We see a man who was watching the shadow upon the dial. We see a man with all his pretensions of infallibility losing the greatest opportunity in the history of the Roman Catholic Church—cautious, for good reasons. And so the Protestant churches are making large inroads on the Roman Catholic Church, especially in Italy, where the Methodist Church in particular has made wonderful inroads. The man who sat in the Vatican was cautious lest his conclusions might in some way involve his church, and it might lose some prestige, but the very fact of his caution invalidated, in the minds of those who looked with favor upon infallibility, that claim, and has placed the Roman Catholic Church in a position such as she has never occupied before in the history of the world. There was a time when men said that when the war was over she would hold the first place. She holds one of the smallest places, because of the divisions of Christendom. Now, when Germany is in her revolution, have you noticed that there is not the voice of a single churchman being heard in Germany—a most pathetic condition?"

EDUCATIONAL PROGRESS

By Dean James E. Russell

In these times of unparalleled storm and stress, when the traditions of centuries are crumbling and the ideals of civilization are being weighed in the balance of war, the patriots of every nation are giving anxious thought to the social order that shall arise from the present chaos.

Preparedness is the word that springs to every lip. It is used alike by those who would take the easiest way to let well enough alone and by those who wish to reconstruct the world. In its lowest terms, it means preparation for military defense against foreign aggression; in its highest reaches, it aspires to the regeneration of human nature so that the brute in man shall forever be held in leash. However man may differ as to the means of bringing on the millennium, the fairest flower in the blood-soaked fields of the world today is the universal desire for peace on earth and good will to men.

There can be no peace without good will among men, and no will is good that does not beget justice, protect ownership, and secure life, liberty, and the pursuit of happiness. These are the rights of man, incorporated by our forefathers into the fabric of our government and bequeathed to us as a precious legacy to have and to hold in trust for all those who would be citizens of a free and independent state. The right to worship God in one's own way; the right to trade, to conduct commerce, to accumulate property, to take up land, and by occupation, to own it without restriction; the right to barter with one's neighbors in matters spiritual, temporal, and political; the right to be one's own master—these were the ideals of the founders of our nation. And when they set up a government of their own, they took particular pains to see that their rights were secure. Read the Constitution of the United States, and note the rights and duties enumerated. Duties are enjoined only upon office-holders for the protection of the rights of citizens; and, as if the directors of the joint-stock corporation could not be trusted to return adequate dividends, a string of amendments has been added, still further defining the rights of individuals. No word anywhere in that famous document directly defines the duties of citizens—an omission that would have wrecked

the Republic in its infancy, except for the genius of Chief Justice Marshall and the assiduous labors of a few patriotic statesmen. But for more than a century we have slowly been learning the lesson that rights have their correlative duties: that the right to one's own property imposes the duty of protecting the property of others; that the right to freedom brings with it the duty of obedience to the law; that the right to pursue happiness enjoins the duty of guarding others from misery; and, in a word, that the rights of citizenship, secured by government, make it the duty of every citizen to give patriotic service whenever needed and at whatever cost.

Individualism has so long been dominant in our social and political life, it is no wonder that it has also directed the course of our education. The theory that all men are created equal is easily interpreted to mean that any man may become anything. Granted that the individual has a right to direct his own development, does it follow that he may do as he pleases? And if the state provides schools and teachers for the education of the young, what has the state a right to expect from its training, and what is the duty of its pupils towards the public? Can individuals naturally selfish, who have the American way of wanting to do as they please, be trained in schools to be efficient, patriotic citizens? If so, what kind of training should an American school give to the prospective American citizen? Such questions as these are pressing for answer now as never before in our history.

January has brought in the largest number of subscriptions for the Scroll yet received any month. We have some good letters from new subscribers expressing their appreciation of the new publication. We want every member of the Institute to send us one new subscription this month. We must depend upon our members first of all to bring our enterprise to success. Enlargement of the Scroll depends on the subscription list.

NO TIME FOR PARTISANSHIP**By C. J. Armstrong**

At the close of a remarkable lecture on the strategy of the war, delivered here the other night, S. J. Duncan-Clarke, the brilliant editor of the Chicago Evening Post, made a strong plea for a united support of the president in his effort to achieve a league of nations. The lecturer pointed out the obviously partisan spirit of the President's senatorial opponents. "One could have patience with men like Lodge and Reed," said he, "if they had a single constructive plan to substitute for the one proposed by the President." He urged the putting aside of all partisanship, and a uniting of all forces to prevent the reactionaries in the Senate from defeating a treaty of peace because of "a league of nations," provision.

Duncan-Clarke's plea brings home forcibly the most potential danger in the way of world-peace today. It is not bolshevism. It is not Kaiserism. It is the minority in the United States Senate. The future peace of mankind is far more threatened by our Lodges, Reeds, Cummins, Penroses, and their ilk, than by all the Liebknechts, Lenines, Trotskys or Hohenzollerns in the world. If the bourbons in the Senate continue to belittle the President until Europe refuses to heed him, or if they marshal their forces and defeat a treaty that provides for a league for nations to enforce peace, then the United States will rest under the awful stigma of having re-forged the shackles that were broken when Germany was crushed. Upon us will rest the crime of having crucified the world afresh, of having put democracy to an open shame.

The senatorial reactionaries, after heckling the President all through the trying days of the war, after having done their best to prevent his trip to Europe, are now playing their trump card. Knowing that the President represents the heart of mankind in his plea for peace that will be guaranteed by the united support of

all free nations, and having failed to terrify the country with the boggy of the threatened destruction of the Monroe Doctrine, they now advocate that the question of peace be separated from that of a league of nations. Senator Lodge (whose voice was lifted against prohibition and woman's suffrage in arguments that could well be taken from the brewer's year book) grows quite hectic over the "danger" of considering and settling both questions at the peace conference. Of course they will fail in this. Re-actionism dies hard, however. The voice of the bourbon is hard to still. The awful danger is, however, not his voice—for the Lodges, Reeds, Penroses, et al., speak with no appeal or authority to enlightened minds today—but his vote. Remember, that it requires a two-thirds vote of the Senate to ratify a treaty. Ah, there's where the bourbon, the re-actionary, the partisan, and the politician can get in his work! Such men care not for vision, humanity, peace or anything else, if it will bring credit to an opposing political party, or curtail the opportunities of a special privilege or vested interests. That this is a real danger is evident when we consider the attitude of so many senators during recent months. Look how they have heckled the President, sneered at Hoover, haggled over appropriation bills that were designed to keep men, women and children from starving, and have so convincingly demonstrated that they are "agin the government."

The time has come to "cry aloud" against the menace of a minority of senators. The only thing they will heed is the voice of the voter. Their words and acts in the Senate at this critical time should fill every heart with indignation. The time to blush for such men is past. The time to act here. Let us so arouse public sentiment that the senatorial re-actionaries will not dare to disgrace our country by defeating the only measure that gives promise of lasting and universal peace. Wouldn't it be terrible irony if the world's greatest dem-

ocracy should (through the Senate) defeat world-democracy? It is the re-acttionism of the minority of the United States Senate that threatens.

A MEDITATION IN THE PULPIT

By J. E. Wolfe

It is 10:50 Sunday morning. Seated in the large, comfortable chair at the right of the pulpit, I am looking out into many well-known and friendly faces that have met me week after week in kind, respectful and seriously interested attention. These are the faces of those who stand at the centers of the common welfare where they may live very selfishly or enjoy the delight of great service to their follows. I see the faces of those who are bearing today great burdens of unselfish toil in these days of world-struggle between things old and new. I see the faces of those who have lost hold, who are hurrying, but have no sense of where, who are halting not knowing when or where to go, with an awful sense of a lack of meaning and of worth in life.

I note that the choir is singing, "I Love Thy Kingdom, Lord." It is here that I fall to musing. Resolutions take shape in my mind. I have learned to love those comrades that sit in the pews. I resolve that neither they nor those who come after them shall become more evil, less Christian because they have become members of this church. This church shall be a real fellowship of the spirit. This loyal folk shall not be institutionalized, traditionalized, indoctrinated and spiritually slain. They shall know the free, living and active spirit of the Great Comrade. Things formal and accidental shall not rob them of the inspiring and supporting, guiding and comforting power of the directness and closeness of His Presence. This church shall be more a "movement" than an "institution" or "organization." The spirit shall be permitted, encouraged to

create for itself such forms as its life demands. And it shall be free, encouraged to change the old for the new form whenever the spirit wills it.

My mind has run on to planning a new sort of meetings for the church and its friends, meetings that will further those natural, human friendships and fellowships, those natural sympathies and understandings in which His Kingdom is interested, that are its very essence, upon which must rest at last the life of the community and of the race. I see the need of meetings in which the church will play together, sing together, meetings in which they will work together just for some simple, plain, everyday, real, human interest, meetings in which they will talk over and plan together the solution of common human welfare as they meet it in their own local and world relations, and then some meetings in which they will sit around and just talk, talk with no other end in view than the pure pleasure of talking with an understanding comrade. That out of it all this church may come to be one even as They are one, and that the world may know that the Father did send the Son.

I do so much wish this church to be "the most intelligent church in the community," intelligent in a worthy sense of being in full appreciation and sympathy and support of all the local and world-wide movements and interests of His divine kingdom of love and life. I hope to gather from every source things old and new to share with them in hours like this that they may have a breadth of information and of sympathy and of interest that will make of them Comrades of God and of all His people in every land. The six days of study and thinking shall be six days of holy joy looking toward this blessed hour and privilege on the morning of the seventh. Who is so blessed as he who may thus bring glad tidings to the children of men in days like these under so favorable circumstances as we now have?

I reemember that the former pastor left a record of one thousand names on the church roll. I have told them of my plans and when I was through telling there were not one thousand left to listen. I told those who remained what the cost would be in life and in means to do these larger things for God. Others went away. I was about ready to be content to work with that smaller church when my eyes met the eyes of one whose name did not appear on the record, but who can be counted on always for a very adequate appreciation of things spiritual, who has never failed me in providing courage and sacrifice to help me in things worth while. I decided that I must have for these new times and tasks also a new way of counting, a new basis on which to make up the record. I would like to count all those who share His spirit, who have caught something of His vision, who have His will, and who pay in full the price of His faith in them. It would be glorious to direct into loving fellowship and active labor every man in this community who believes in and seeks to realize in his own heart and among all his fellows the ways of justice and mercy, love and truth, labor and service.

I look forward to the day when this church shall become a real heart and conscience for this whole community. God grant that in the warmth of its heart the church shall burn out all those little strifes and jealousies, all selfishness and pride.

The realization of a great spiritual unity among men that would give us a League of Nations, not as a police force to threaten and control, but a unity of soul in terms of all those interests that make life, rich, worthy, satisfying for man, comes into my soul. I see this church as part of and having a real chance of beginning that new world. I rejoice at my glorious opportunities. I pray before my responsibilities. I hope for a church that will have the vision, the courage, the will to accept the challenge of His Call. I hope for a church that will

challenge, in turn, every institution, doctrine, thought, ideal, and without any purpose of autocratic control, place into the very heart of all things that concern the welfare of man the Spirit of Him who came to minister and redeem.

And as I thus muse over the future run and glory of His Church I breathe a simple prayer while the choir sings, "Amen."

ALEXANDER CAMPBELL ON ORTHODOXY

"I have, it would appear, committed an unpardonable sin against Madame Orthodoxy and her numerous progeny. I have said that orthodoxy is not Christianity in theory or practice. I have alleged that she is naturally and necessarily schismatical and demoralizing; that she is now, and always has been more or less intolerant, proscribing and persecuting. I have solemnly affirmed my conviction that the Church of Christ will never be one—that the gospel will never regain its power—that salvation will never be proclaimed to the ends of the earth, till the Bible be submitted for orthodoxy; facts for definitions; things for words; faith for speculations; unity of faith for unity of opinion; the positive commandments of God for human legislation and traditions; piety for ceremony; morality for partizan zeal; the practice of religion for contention about it.

"By way of reprisals or of vengeance she has assembled and subsidized all her votaries to calumniate, misrepresent, and asperse my views and efforts. The orthodox Papist, Protestant and Dissenters, stand side by side in the ranks of proscription and verbal persecution."—Alexander Campbell, *Millennial Harbinger*, 1840, p. 529.

THEY LIE IN FRANCE WHERE LILIES BLOOM

They lie in France
Where lilies bloom ;
Those flowers pale
That guard each tomb
Are saintly souls
That smiling stand
Close by them in
That martyred land

And mutely there the long night shadows creep
From quiet hills to mourn them who sleep,
While o'er them through the dusk go silently
The grieving clouds that slowly drift to sea,
And lately round them moaned the Winter wind
Whose voice, lamenting, sounds so coldly kind
Yet in their faith those waiting hearts abide
The time when turns forever that false tide

In France they lie
Where lilies bloom,
Those flowers fair
For them made room.
Not vainly placed
The crosses stand
Within that brave
And stricken land
Their honor lives
Their love endures
Their noble death
The right assures

For they shall have their hearts' desire
They who unflinching braved the fire,
Through clouds and mist the hosts of victory.

—PERCIVAL ALLEN, in *New York Times*.

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THE PROPHECY SUBLIME

Thy kingdom come, O Lord,
Wide circling as the sun;
Fulfil of old thy word
And make the nations one:

One in the bond of peace,
The service glad and free
Of truth and righteousness,
Of love and equity.

Speed, speed the longed for time
Foretold by raptured seers,—
The prophecy sublime,
The hope of all the years:

Till rise in ordered plan
On firm foundations broad
The commonwealth of man,
The City of our God!
Hosmer.

Shall the Campbell Institute Disband?

The editors of this number of the SCROLL decided to devote all of its pages to a consideration of the Campbell Institute. The continuance and expansion of the Institute are not jeopardized by the irresponsible discussions concerning it, but a due appreciation of the character and ideals of the organization may be made impossible for many who do not have possession of the facts.

Like all institutions that have developed a history and a body of traditions and sentiments, the Campbell Institute is thought by some to be undesirable and mischievous and the opinion is expressed that it would be better if it were to disband. Without stopping at this moment to raise the question as to how the members of the Institute would go about the task of dissolving the organization, it is of interest to consider the groups of people who express themselves in favor of the dismemberment of the institution, and the motives which appear to actuate them.

Phases of Suspicion

There are those who regard with suspicion the entire body of Campbell Institute members, and the fellowship which they represent. This sentiment has been the result of laborious and unscrupulous misrepresentation regarding the Institute and its purpose. It is very difficult to hate any individual or organization if once its character and purposes are fully known. The character and purposes of the Institute have been an open record. Not one of the charges so eagerly made against it by the foes of education and progress among the Disciples can stand for a moment the bombardment of facts.

The members of the Institute have numbered among them the most outstanding preachers and teachers in the brotherhood. They have had no monopoly of the scholarship or integrity of the Disciples, but the mem-

bership has maintained a level of character and loyalty higher than which the brotherhood has never risen. Nor is there the slightest proof that the institution has ever in any manner used its influence to promote its members to office or honor in the ranks of the Disciples, nor to prevent its opponents from gaining such positions.

Yet those who claim to be suspicious of the Institute, and who charge it with indirection, have insisted that it ought to disband because it is the cause of discord and bad feeling! At times this insistence is in the form of peremptory demands, with threats of the consequences of refusal. At times it is made in plaintive and pious phrases, as if the writers were in the least capable of deceiving themselves into the belief that their affirmations have the remotest resemblance to the truth. These naive and pathetic appeals to the Institute to disband, coming from this source, are diverting indeed. They resemble the frantic demands of the liquor men that the Anti-Saloon League shall abandon its malicious efforts, and cease to disturb the peace of society!

A Friend of Higher Education

The enemies of competent educational training among the Disciples have no more outstanding antagonist than the Campbell Institute which has always maintained its efforts in behalf of scholarship, progress and an educated ministry. In this the members of the organization have been at one with all the forward-looking spirits in the brotherhood. And as long as there is a fraction among the Disciples that opposes all advance toward the full realization of the ideals for which the fathers of this movement pleaded, it is well to have an organization that can stand as the symbol of the historic motives of the brotherhood, and face whatever attack is organized.

Again there are those who have no animus against

the Institute but have been so impressed by the clamor that has been raised by the forces of obscurantism that they have come to feel that the Institute must be guilty of some of the charges made against it. In that mood they incline to think it would be better if the organization should dissolve. They are not to be blamed for this attitude. It is only reasonable, provided they are content to take their facts from perverted sources. They do not wish to do the Institute or its members any injustice, but they deprecate the harm which they believe the controversy raised over the institution is likely to cause.

A Convenient Target

In this they are in error. The forces of confusion among the Disciples are in desperate and continuous need of some object of attack. Without it they are helpless and insolvent. Nothing could be drearier than the pages of the reactionary press when it runs short of subjects of criticism. And even the Campbell Institute as a theme of detraction palls at last on the taste of even the most persistent and incorrigible heresy hunter. If it recurs more frequently than other targets in the incessant search for sensational diatribes, it is merely because it is a little less personal, and therefore requires even less accuracy of statement than would be the case in dealing with an individual.

But suppose that in the interest of peace and fraternity any of the members of the Institute, touched by the appeals of these well-meaning if mistaken friends, were to set about the task of disbanding the Institute, how would they hope to proceed with success? The Campbell Institute is not a small group that can meet and deliberate with frequency. At none of its meetings are more than half its two hundred members present. More than this, there has been no meeting of the Institute for years in which the question of changing its organization, modifying its procedure, or dis-

banding entirely has not arisen, either in serious or humorous exchanges of opinion. And with all the facts that have ever been available, or are now patent, not only has there been no purposeful proposal to disband, but the Institute has grown from year to year, and is today stronger than ever before.

Cannot Kill the Institute

How would those who believe it should dissolve go about the task of securing that result? It is unquestionably true that many people disapproved of the Prohibition party, and demanded that it disband. There are many in every community who would be glad to see the Socialist party cease to exist. Even organizations that seem now to have had but little reason for continued existence, like the free silver movement, and the fiat money agitation, did not cease at the behest of any portion of the public. An organization is more than the number of individuals who compose it. It is a spirit, a fellowship, a conviction. And it is not to be formed or unformed at the mandate of any outside voice. Not even any fraction of its membership could unmake it. It ceases to be when the animating purpose which called it into being passes away. That time has not yet arrived in the case of the Campbell Institute.

There have been some within the membership of the Institute who have recorded their own judgment by resigning from its membership. This was not a theme of criticism on the part of any of the other members. The convictions of every man are honored by all others who are worthy of his fellowship. Of these resignations there have been but few. This is surprising, when one considers the hardships that must have tested the loyalty of many of the members. Of these few some by their action registered their belief that the Institute had ceased to have value for them. That is, they were in favor of disbanding it, and took the only step which could give validity to their conviction.

These men have in no manner lost the good will of those whose companionship they left. In the larger fellowship of the brotherhood they have the same respect and friendship of their former Institute colleagues as before.

Others there have been who have left the Institute affirming their unfailing loyalty to its ideals, and their hope that it would continue its work of fellowship and inspiration among the Disciples. They did not want it to disband. But the exigencies of the particular work they were performing, in the present tension of opinion in certain sections of the brotherhood, made them incline to the view that their duty lay in the direction of separation. Their regrets were shared by all the members, and their motives were not misinterpreted. At this point, therefore, where the action of resignation ought to have been most significant as the expression of adverse opinion, the advocates of dissolution would have found little favor for their view.

Varying Views

Within the present membership of the Institute there are some who advocate disbanding. They realize the aid and comfort that would be afforded the ranks of the reactionaries. But they dream of a peace that might come as the result of such action. Efforts have even been made to stimulate this sentiment among the members by communications asking if in the opinion of those addressed the time has not come for the Institute to cease to exist. A certain minority sentiment appeared to favor such action, perhaps under a partial misapprehension as to the body of opinion represented by the inquiry. But no proper interpretation of the feeling of the membership of the Institute as a whole could describe it as favorable to disintegration.

It is quite conceivable that there are members of the body who if they were assured that a fairly unanimous verdict of the membership could be secured in

favor of disbanding, would consent to such action, or even favor it. But there is not the least evidence that the group as a whole, or even any considerable portion of it, favors such action. The fact that of the thirty members in Chicago only one is known to favor the dissolving of the Institute may not be symptomatic of all similar local groups. There would need to be far more evidence of dissatisfaction and demur than the records of membership and of remittances show to make a plea for such suggested action deeply convincing. Nor is the fact that of the four members of the Institute on the staff of the Christian Century only one is favorable to dissolution, a ground of finality in judgment. Nevertheless, it has its bearing on the question.

The Idea of Amalgamation

As a matter of fact, if the Institute, by any act of declaration on its own part could contrive to commit suicide, some other organization of kindred nature and similar personnel would inevitably succeed it. Its purposes are unique, and though never fully realized in actuality, they have never failed to stimulate the members to effort and worthfulness. The fellowship, although never exclusive or self-laudatory, has always been very close and precious. Associations of this character cannot be lightly abandoned. They have deeper roots than a mere association, easily assembled and quickly dispersed.

That is the reason why any suggestion that the Institute should merge itself into some other organization could make little appeal to the men who have really been implicit in the spirit and fellowship of the organization. There is no other institution which bears the remotest resemblance to the Institute in the brotherhood. Congresses and conventions have their purposes and their limitations. The character and movement of the Institute is of a different sort, and cannot in the nature of the case be amalgamated with any other

body.

It is no misfortune that this question should be agitated. Although the members of the Institute have no occasion to discuss the theme, save in their gathering, where as before remarked there is always good-natured argument pro and con regarding the policy of the organization, yet it is not to be deprecated that the meaning and membership of a body that has gone quietly onward for nearly a quarter of a century, bringing notable values into the lives of those who have enjoyed its fellowship, should be called up for discussion, and receive any consideration, approving or critical, which the free spirit of the Disciples shall choose to bestow upon it.

A Practical Step

If there are at any time those outside of its membership who believe it ought to disband, they have not only the privilege but the duty of affirming their conviction. Still more if any of those within share these negative views, they ought to express them. They, however, have the advantage. For there is open to them at any time that most effective form of argument—resignation from membership. One who takes that step gives honest and forceful expression to his conviction. He does more, for in so far as his example and influence go, the Institute ceases to exist. In the world of his activities and opinions it has no place.

Doubtless the time will come when the Campbell Institute, like every other human institution, will pass away, or be so modified as to cease to bear its present form. To protest such change or even such dissolution when it has fulfilled its purpose would be to disclaim that very principle of evolution which is the commonplace of all our modern thinking. But such changes will come quietly and inevitably, and not as the result of any agitation, friendly or hostile. When an organism ceases to be of value it goes its own way.

In the meantime it is the satisfaction of the members of the Institute that the service of stimulation and fellowship which it performs for all in its comradeship is unfailing and worthful.

The constitution and by-laws of the Institute have been freely published and no one has criticized them. Surely the official constitution of a society should be taken as evidence of its nature. Also the entire membership list has been published and wherever it has appeared it has caused readers to seek admission to this good comradeship of high-minded and successful men. A history of more than twenty years has now been lived in the light of a great deal of gratuitous publicity. Every one interested has had full opportunity to know the nature of the organization and no one has ever pointed out any events or ideals in its long record which justify the fears or fancies of its critics.

The Institute's Good Record

If any one thinks that the fact that there are critics is enough reason for its discontinuance he should reflect that acting on this principle we would eliminate from the world every society of significance which exists. If that principle were adopted where would the Foreign Society be? Or the American Society or the C. W. B. M., or any other movement in the church which has been marked by aspiration and service? Some people think colleges are a menace to spirituality. And every one knows that there has scarcely ever been a church of the true faith and order established but that some well meaning persons of the community felt certain that it was a detriment to the religious welfare of the neighborhood. That fact has usually proved a keen incentive to greater effort and devotion to prove that the church under dispute was a real asset to the better life of the town.

One often gets the impression that every attack upon the Institute whether it comes from some headstrong or

timid member or from a ranting outsider is the strongest possible evidence that the Institute is very much needed and is serving a most important function. Are the Disciples so small and so insecure in their general life that they cannot allow an open and well intentioned association of some two hundred men who are dedicated by their whole history and habit of life to the promotion of the Christian religion? Every time such an organization is attacked the need for it is shown anew. Is it conceivable that the Congregationalists or the Methodists or any other great body would at once become distrustful of two hundred of their representative men because they had a little association meeting once a year and publishing once a month a twenty-four page exhibition of their inmost thoughts and hopes? Small suspicions are the marks of inexperienced minds easily preyed upon by demagogues or mistaken reformers.

Knocks are Boasts

Who is willing to stand up and say in this day that he does not want the Disciples to have an educated ministry and a well equipped body of teachers in colleges and in lay pursuits? It seems scarcely believable that any one could seriously complain because two hundred men, trusted in their churches and schools, have found it of interest and of intellectual advantage to have a fellowship on common professional terms. Are we not to be permitted to belong to the Association of University Professors? Or may we not participate in the alumni societies of our Harvard and Yale and Princeton classmates? All this is so obviously absurd that it is disagreeable to have to write it. To think that the Disciples who boast of freedom and of desire for progress and of interest in higher education should allow the persecution of an enterprise like the Institute is cause for tears and wrath. At least it would be if it were to any large extent the case. But it is not.

The most that can be said is that some persons are trying to work up a kind of panic or at least a "state of mind" which is inimical to the Campbell Institute. A few of them are zealous fanatics who live by creating excitement and fear in the minds of innocent readers. Others are weak though well meaning brothers who are more influenced by vague opinion than by their own best convictions. When you talk to the latter they admit that the attacks upon the Institute are not well founded but that they create opposition. Instead of answering these attacks and giving a matter-of-fact representation of the organization they become silent and apologetic and promise to use their influence on the inside to get the falsely accused thing to disband. Being on the inside they give the impression to outsiders that there are many members who share their halting opinions. These mediators and pacifists always speak for some third party, some invisible "mass of our people" or "the conservative rank and file," or "the prospective rich, unprogressive donor to the societies or colleges."

Conscientious Objectors

It is the old story of the ability of the minority, or even a lone individual, to thrust "conscientious scruples" in the way of a common enterprise by calling loudly for the brethren to have regard for the weak brothers' convictions. It is safe to say that the Disciples have suffered more retardation in local churches and in larger concerns from this procedure than from any other single source. Deliverance from this state of mind is one of the great necessities of progress. It acts as a ball and chain on the feet of the Lord's heralds.

The particular passage of scripture which is the refuge of all these obstructive movements is the well-known meat-eating text. Paul did say he wouldn't eat any meat if eating it became a cause of stumbling to any one else, but he did not mince words in showing

that there was no justification for people stumbling over so indifferent a matter. Paul expressly advises any one who is beset by such a weak brother to use every possible means to enlighten him so that he will no longer be offended by meat-eating. It is scarcely too much to infer that Paul had more expectation of broadening the mind of his brother than of giving up meat.

Enlighten Weak Brothers

Let it be known, then, that it is not always one's duty to give up a course of conduct because some one we love cannot endorse it. It is our greater duty many times to stand our ground and do all we can to make clear why it is the better way. Every man in the Institute knows that the organization has the highest and most loyal purposes and that it has never been guilty of a single enterprise or program which was not conceived in the spirit of genuine devotion to the most cherished ideals of the brotherhood and our common Christianity. To discontinue would appear to many on-lookers as an admission of wrong-doing in the past or as a confession that the Disciples were so far behind the times that they could not tolerate the comradeship of two hundred men in the pursuit of efficiency and truth.

It is so clear that even the standard bearers of conservatism should be able to see that the announcement to the public of the discontinuance of the Institute would brand the Disciples as an intolerant, rock-ribbed, old-fogy body. It is too late in the day of progress and religious freedom for which our fathers in the faith struggled, to supinely lie down in a weak and useless surrender of any agency among us which is earnestly dedicated to the forward look and the open mind. If such a calamity could occur the story of it would be "news" not only for all the denominational papers but for the secular press as well. It is a sad fact that while it is impossible to secure adequate publicity for

great constructive movements the event-of their defeat by reactionary forces is grist for all the mills of gossip. In that moment his Satanic Majesty rises before his groveling minions and chortles with hell's own glee.

The lamentable thing concerning the Campbell Institute is not that it is still with us but that it is not larger and stronger and more progressive and efficient. While it has done good things it should have done more. But its officers receive no salary and are not able to give it much time. There are several things which could be done to make it more attractive to its members and of greater service to the Church. If its critics would expend the same energy trying to develop it as they do in raising profitless questions about it they could make of it a thing of greater beauty and of more enduring joy.

Endow the Institute

The Campbell Institute might well have an endowment fund for several purposes. It could use such a fund for traveling fellowships to enable its younger men to continue their study and training in the world's greatest centers. Other sums could be employed to send investigators out upon research missions pertaining to problems of religion. Prizes should be offered, on some such scale as the Nobel prizes, for literary and professional achievements. A circulating library for the use of ministers could be put into operation with very little outlay of money and would bring valuable returns in the way of better sermons and better methods of church work.

Another suggestion which has been made is with reference to a kind of bureau through which one could get information from great libraries and from periodical literature of any subject. By this means a minister or a teacher who wished the best things upon a given subject could write to this bureau and for a nominal fee have the question looked up and obtain a

report which would contain quotations, citations, references, and further suggestions. Through a central office or bureau which understands the needs of the profession, expert service could be rendered for the purpose of constructing sermons, directing religious education, developing the ritual of worship, promoting better and more suitable music, and enlarging the general life and spirit of the churches. Some of this kind of work has been done by the missionary societies and by the publishing houses but it needs to be done on a much larger and more comprehensive scale. It is also conceivable that through correspondence with a central agency many personal problems could be dealt with. Ministers have their troubles in dealing with the doubts and tragedies they encounter. Members of the churches not infrequently need advice which they hesitate to ask from ministers and teachers by personal inquiry.

Men and Million Methods

The Men and Millions Movement has recently employed a plan which would be very popular and profitable for the Institute, that is in paying the fares of ministers to a central place for conference. It would be helpful in the promotion of efficiency in church work to enable the members of the Institute to come together in larger numbers every year for a retreat and conference. The fact, however, that these highly trained and established ministers and teachers have to work on inadequate salaries makes it impossible for them to avail themselves of such stimulating opportunities as often and in as large numbers as would be most profitable. If the churches understood the appreciation in which the Institute is held by its members they would agree as readily to having fares paid to these meetings as to conventions and special conferences.

If some millionaire would put an endowment at the disposal of the Institute for such purposes as these there would be at once new proofs of the value and

the possibilities of the organization. It is encouraging to know that some very substantial consideration has already been given to some of these things and that several of them are not beyond modest realization in the near future. One keystone in the structure to be erected is adequate provision for at least one paid official. The necessary work in keeping in touch with scattered members and in properly representing the opportunities of the organization to those who in spirit are properly of its number and fellowship is beyond the ability of volunteer officials. There is also a great amount of work which tends to accumulate around such an office and which at present has to be neglected to a large extent.

The Institute Seeks to Serve

One of the services which the Institute would be glad to render to the brotherhood if it were equipped for the purpose is the more adequate interpretation of the Disciples and the cause of Christian Union to the general public. In the cities there is particular need for more publicity of the right kind. The public press affords some opportunities. The Christian Scientists have not been slow to discover this fact and they have made the most of it. But they have had a highly organized system. They are also able to answer misrepresentations and attacks with remarkable success. The Disciples suffer in the great cities from the astonishing ignorance of the people concerning the things for which we exist. It is our own fault that we are not better and more favorably known. We have no publicity agencies for the general public. A central office could easily assist in matters of this kind in all the cities of the country.

It must be apparent from even such a hurried survey as this that the Institute is not without a field in which to serve and be of real value to the cause we all seek to promote. The great need is to cease the disloyal talk

of any backward steps and prove by a new output of energy and creative purpose that we are worthy to serve in the ranks of this great religious movement. The Institute has no other objective. It has no selfish interests. It does not seek place for its members or for its name. For over twenty-two years it has done more good than its enemies dream or its friends imagine. The attacks from without have not prevented its steady growth. The doubting Thomases within have been few and futile but they themselves still believe in it enough to remain in the fold. By this they render a real tribute and witness to something deeply appealing in this fellowship and labor of love.

Our Fathers Did not Fear Discussion

The Disciples began their history in free discussion. Alexander Campbell believed that the repression of opinion tended to disunity rather than to unity. He refused to subscribe to the creeds of his day in the firm conviction that theological opinion should be free. He participated freely in public debate and the record of these debates shows that the discussions were usually conducted on a high plane. The modern discussion group was not much in vogue in that individualistic age. Truth emerged from the conflict of two champions of divergent views.

The debate of that early day degenerated later into polemics and logomachies. The second generation of Disciples was not as well educated as the first. There had come a certain crystallization of Disciple opinion. The body of opinions and practises commonly recognized among the churches must be defended at all costs. Forty years ago it was the common boast that one could hear the same sermons anywhere in Discipeldom. A Methodist bishop declared on one occasion that "the Campbellites are a sect with six sermons."

When modern ideas began to reach the Disciples as well as all other religious denominations, it was natu-

ral that there should arise discussion groups in which the new conceptions of religion should have critical examination and comparison with previous systems. A discussion group is not true to name when all members of it are of the same opinion. The discussion groups that arose among the Disciples as a result of interest in modern conceptions of religion naturally revealed differences of opinion. How much of the new body of ideas should be accepted? Some would go the whole way. Others would undertake a mediating policy.

Our Newspapers Not Forums

During the past decade discussion has been opposed by some as endangering "practical" interests. Three national newspapers might be supposed to furnish forums for the expression of religious opinion. One of these tends more and more to confine its discussions to "practical" interests. The other two are each under the exclusive control of one man. Between these men there has been some debate. There could be no real discussion. Each stands for some uncompromising dogmatic opinions.

The national conventions are not organized for the discussion of the underlying thought issues of religion. The introduction of a theological discussion is the sign for panic and uneasiness that spoils the convention for many.

Among the Disciples there is no theological quarterly as among many of the religious communions. Though we are living in a age in which changes are coming to religion much more fundamental than those that came in the time of Martin Luther, there are but few places where it is good form to mention these changes. There is the Congress, but it has been under attack at different times as much as the Institute. Only when it dodges the real issues does it secure immunity from the critics of the brotherhood. If the Campbell Institute is now regarded with suspicion and even with hostility, it is in

reality because it has insisted on enjoying a free forum for the discussion of religion.

For many years the meetings and journal of the society were enjoyed quietly lest the organization should be accused of propaganda (a shocking evil these days). More recently the Institute has taken an entirely open position, giving its membership list, constitution and printed discussions to any who desired to secure them. It was moved to do this in order not to seem to any a secret organization in any sense. There is no horn to the dilemma which does not involve real difficulties.

It is rather interesting therefore to note the remedy which is proposed for the current criticism of the Institute. While it is admitted by every informed person that many of the charges against the Institute bear on their face the mark of absurdity, it is said the Institute should disband. It is suggested as a method of disbanding that the Institute and the Congress should be merged. Presumably it would save funeral expenses to bury both in the same coffin.

Institute Larger, Congress Smaller

In recent years the Institute has often brought together more people than the Congress, or at least more who were concerned to participate in discussion. The Congress has died in every communion except among the Disciples. It is difficult for the Disciples to maintain a Congress. Other communions have national representative assemblies that dare to talk of the thought issues of religion on occasion and they have theological journals which are open to free discussion. They might get on in some way without other discussion groups in religion. With the Disciples such organizations as the Campbell Institute and the Congress are necessary institutions.

The reason the Institute has grown larger and the Congress become smaller is easy to see. The Congress is unorganized and inchoate. If its life is to be saved,

it will have to create something of an organization and a group loyalty. Whether it is too old for this, one can not say.

Were discussion to become a more common thing among the Disciples, we would be much less nervous about it. We need not fewer discussion groups, but more. There can be conference, for instance, between capital and labor, but hardly any true discussion in our sense of the term. Discussion involves a group which has differences of opinion but which has friendship, some common categories and a common vocabulary.

It is for this reason that we shall need many groups representing the many types among us and perhaps in the end specializing on different interests.

Salvation through Discussion

If discussion tends to unsettle some, it also tends to save others. The writer was admitted not long ago to a perfectly informal discussion group that had arisen privately in a christian college. Around the room sat young men in their junior and senior years in college who had been shaken in their faith. A missionary volunteer was there who no longer believed in prayer and who therefore was not going to the field. A young minister was there who no longer believed in God and he was proposing to enter a secular field. There were no brighter men in that college than those men were. As far as that college generation exercises leadership in the world, it is apt to come from that group.

Why were these men meeting in this secretive way? There was no open forum in the college where a man dared to discuss fundamental religious views. Such a forum would be regarded as dangerous to "weak brothers" of the school. For the sake of these weak brothers, discussion was repressed, with the result that the strongest men of the school were being lost to religion. An open forum would have brought to the doubters the help of more experienced men.

One hardly needs to end up this story with *haec fabula docet*. While the Disciples are deeply concerned with some brother out at the cross roads, they are losing railroad presidents and scientists. While they are **holding on** tenaciously to some church that will withhold \$1.48 of a missionary offering for a theological reason, they are failing to develop churches in the cities which might give thousands of dollars to missions.

Before there can be any zeal for souls, any deep interest in winning the world for our form of faith, there **must** be some satisfying conception of what our religion is. Our fathers went on with discussion until they knew what they were working and sacrificing for. In our day we have a feeling that we are working and sacrificing for truths that were real to another generation but not to our own. There can be no big success for the church until we clear up the mental fog which makes us grope where we ought to run.

Whoever proposes to close up a single one of our free forums, whether it be the Institute or any other, in order that "practical" interests may go forward has betrayed the very interests that he really wants to protect.

Church Politicians Cannot Silence Liberals

Were our ecclesiastical politicians to accomplish the disbanding of the Institute, all they would get for their pains would be a new organization. The younger generation would create another discussion group under more radical leadership than the Institute has ever had. "Practical interests" undertaking to build on the *status quo* would be more disturbed than ever. The memory of the Institute's fate would put into this new group a class consciousness that would not be wholesome for the church. The Institute may be defended as a conservative organization.

The only adequate criticism of the Institute will be that which shows that it has failed to function at the

job which gives it its *raison d'être*. If it has withheld its voice, if it has ever refused to allow men to voice honest convictions, then the Institute must either reform, or die. But so long as it functions as a true discussion group, just so long will it have an honorable place among the religious associations of a free people.

The improvement of the Institute, then, would seem to lie along the line of developing it still further as a forum for free religious opinion. It is rightly objected that the Institute, with its international constituency can never meet. There should be formed in various convenient centers, discussion groups which would bring men together not for social fellowship but for a fellowship around a worthy intellectual problem. Such discussion groups ought to be open for visitors—at least those visitors whose motive in attending would be the desire for truth.

More Discussion of Religion

It is in the production of literature that the Institute has least functioned as a discussion center. Owing to the international character of the membership, we must always regard the printed page as the bond of our unity. It would be possible for the Institute to finance and publish a thoroughly worth-while religious monthly which would be adapted to Disciple need and which would be edited to express the Disciple contribution to the current reformation of the church. If the Institute is ever itself entirely converted to the idea that discussion is safe and desirable, such an achievement would be easy.

There is not much market among the Disciples at the present time for any save sentimental and practical books. A quarter of a century of repression and more has already begun to bring its harvest. But this will not daunt men who believe that the church cannot save her life by any other means than by an adjustment to the new environment in which she lives. Books must

be printed. The Institute should be prepared to print the best manuscript of a book that is offered each year.

Without doubt the present epoch of criticism will serve to make clear to the Institute itself its own function. Those who have joined with misapprehension of the purposes of the organization may be expected to leave again. The power of the Institute will not be found in its size but in its freedom. The Institute must find freedom in the religious world which is its rightful heritage.

With freedom of discussion, we may hope to render a real service to men of our day in making faith attractive and in giving to religion a propulsive power that will send men out to every great exploit with the feeling that the religion of Jesus is worth every sacrifice when once it is understood.

ISAAC ERRETT ON ACADEMIC FREEDOM

"Any attempt to introduce and enforce anything as a matter of faith or duty which the Apostles did not enforce in the name of the Lord, would be a step in apostasy. And any attempt to compel uniformity in thinking or in practice, where the Apostles have left us free, is virtual apostasy.

The germs of apostasy from Christ are found in the presumptuous spirit that seeks to dictate where Christ has not dictated. Division and its bitter fruits may come as readily through the attempt to forbid that which Christ has not forbidden as through an attempt to impose that which Christ has not imposed. . . . Two things, it strikes me, must be carefully kept in mind, if we would legitimately work out the spiritual emancipation contemplated in the reformation which we plead.

1. The necessity for free and unembarrassed research

with a view to growth in grace and knowledge. It is fatal to assume that we have certainly learned all that the Bible teaches. This has been the silly and baneful conceit of all who have gone before us. Shall we repeat the folly and superinduce the necessity for another people to be raised up to sound a new battle-cry for reformation? Must every man be branded with heresy or apostasy whose ripe investigations lead him out of the ruts? Must free investigation be smothered by a timid conservatism or a presumptuous bigotry that takes alarm at every step of progress? Grant that errors may be sometimes thrust upon us. Free and kind discussion will soon correct them. There is not a hundredth part of the danger from an occasional outcropping of error as a result of free investigation, that must accrue from the murderous stiflings of free speech. An attempt to preserve union on such conditions not only renders union worthless by a sacrifice of liberty, but will defeat its own purpose, and compel in time, new revolutionary movements.

2. The absence of all right to control our brethren where Christ has left them free. Such freedom may sometimes alarm us. Creed-bound communities may lift their hands in holy horror at the 'latitudinarianism' that we allow, but it is not worth while to accept principles unless we are willing to follow them to their legitimate results; and we insist that Romans Fourteen allows a very large liberty, which we have no right to trench on except with the plea of the demands of Christian love."—W. T. Moore's *Comprehensive History of the Disciples of Christ*, pp. 602, 3.

MORE INFORMATION ABOUT THE INSTITUTE

This special number of the SCROLL assumes a previous knowledge of the Institute. If the reader desires

more information about the Institute, he can secure it from the anniversary volume *Progress*. This book was published less than two years ago at \$1.50 net. We make a special offer to send *Progress* by mail prepaid for one dollar. *Progress* and the SCROLL one year in combination for \$1.75.

Progress is a beautifully made book containing two chapters on the history and ideals of the Institute and fourteen other chapters by representative men of the Institute on phases of religious progress the past twenty years.

The special offer is good for sixty days, *so you would better act now.*

In the January issue of the *Biblical World*, Shailer Mathews writes upon the subject of "Some Ethical Gains of the War." He says significantly with regard to the present emergency as the world waits the decisions of the peace conference:

"Such an advance step has its difficulties. That must be granted. But the past four years have shown us not only difficulties but tragedies in a world in which no basis for national morality exists. We must, however, look not merely at the tragedies but at the constructive forces which the war has disclosed. The first step into the epoch in which there shall be the basis of a genuine morality for a nation has been taken. We already have a group of nations giving sanction to an incipient international law. If it should seem a forecast of Utopia to predict that this association of free nations shall develop into a group sufficiently united in spirit to enforce an international will upon its members, the alternative is unendurable. For my own part I prefer to plan for Utopia rather than for hell."

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A Vision of the Christ each day
I see upon my pilgrim-way,
And if from right I turn aside
My heart still sees the Crucified.

For when I sin that wondrous Face
My fault reproaches by its grace;
So Love restores my soul again
And calms the sinner's grief and pain.

When flowers upon my pathway grow,
My life with happiness aglow,
Or when the heavy cross I bear,
Still shines on me the Vision fair.

Upon the battle-field—I hear—
The Vision often doth appear;
The wounded, dying, see its light
And those who hasten on to fight.

The Vision fair I see in dreams
And radiance on my pathway gleams;
So ever on my pilgrim-way
I see its beauty, night and day.

Martha A. Kidder.

EDITORIAL

The critics of religious institutions have been more talkative than usual during the past four years. The war has furnished a text from which numerous sermons have been preached to the church. It has been said that the church should have prevented the war. Some have insisted that during the war the church was merely warming itself, while others find the shame of the church in its terrible activity in these trying days.

The prophecies with regard to the church in the post-bellum days have been equally interesting. Some have declared that the soldier has been lost to the church. Others have thought the soldier would come home so religious that he would transform the church so its old friends would never recognize it.

In all of this there has been froth and fury, and but very little advice that any earnest preacher could incorporate in his parish program. The effect of it has been bewildering for religious leaders. In the long run the preachers may conclude that since it is impossible to please the fickle public which grumbles always about its most serviceable institution, it might be well to seek the will of God and please Him.

In all of this confusion of thought, it is evident that we need to set our fundamental thinkers at work on the subject of the church. Will our sociologists please tell us just what function the church has in human society? We do not wish it to be competitive with other social agencies that have special functions. Is there anything left for the church to do and what is that something? We need to ask our theologians to give us a doctrine of the church that will square with sociology, and if possible with the history of the church in the past. Is the church a political institution as Catholics believe? Is it a hazy and unreal thing such as it was defined to be in the Westminster creed? Is the church an affair of a local community or are we to think of a

church universal, the totality of all true believers in Christ?

Does anyone know of a church that he can praise? If so, let us hear about it. How far would this church satisfy the needs of another type of community? Questions of this sort would lead to the formulation of some more definite ideas of what the church ought to be doing. It would be to substitute for the muck-raking of the past some positive and constructive suggestions.

Some of us would find a part of the meaning of the church in its educational function. It educates the whole community in the things of the higher life. In its ethical interest, in its pursuit of idealism, it is the most powerful influence for good in the community. The pulpit and the church school are a part of a constructive educational service.

The church produces in a section of society the sympathy, the sense of fellowship and the service which should exist throughout the whole human race. It pioneers the expression of brotherhood.

The higher life of the individual finds in the church definition and example. Aspiring souls find in worship, in communion with God and in private prayer the elements of power. These individuals are so helped that they talk of the new life as the redeemed life.

There are churches that persist from long habit whose souls are dead. There are churches who hinder education with their conservatism. Others belie human brotherhood by their exclusiveness. Some indeed may even hinder the right development of the ethical life. But are these the more typical churches? Is there no health in the church of today with its amazing missionary propaganda? If the church is an effete institution, why do most of the social workers and other idealists come from the church?

The church can be a far more effective institution. What is needed for the present hour is a program.

Until we have rest from diatribes we shall not be able to hear friendly and practical counsel for the betterment of religion. Religion is to grow under the friendly and reverent efforts of its disciples to improve it. This attitude should be cultivated.

This is the title of Tract No. 47, written by J. H. Moore and published by the Brethren General Mission Board, Elgin, Illinois. The thesis is that those are safe who obey the gospel. The steps into the Kingdom are Faith, Repentance, Confession, Baptism, Forgiveness, and the Gift of the Holy Spirit. The tract attaches great importance to immersion. "When we select immersion, and that alone, then, and not till then, do we have a method that is infallibly safe; a method that none dare call in question,—a method that is sanctioned by all the leading denominations of the earth; a method that has been practised in every age of the Christian church, and a method whose origin cannot be found this side of the introduction of Christian baptism. We do not propose at this time to settle the question whether it is possible to obey any of the commandments of God by going forward. The question is can we obey any of them by going backward? We do not intend to settle the question whether God is pleased with the *forward* action in baptism, but *will* he sanction the *backward* action? Nobody questions the validity of the forward action, the trouble is about the backward motion. We all know that our Great Law-giver has given commands that required a forward action, and about this there is no dispute, but did he ever, since the world began, give a command that required a backward action? All leading religious denominations agree that the forward action is both safe and right, but the great difficulty is about the backward action, is it either safe or right?"

With reference to the Lord's Supper, the author says:

"There are people who take the Communion about noon, and then call it the Lord's Supper. What does the reader think of eating supper at noon? Can such a thing be done? Everybody knows that we **can** eat "dinner : noon, but the question is, Can we eat supper at that time? That the Lord Jesus instituted the Communion in the evening, is a fact that no Bible reader will deny (I Cor. 11:23) and so practiced the apostles (Acts 20:7-11). That they occupied *safe* ground is another fact equally conclusive."

With reference to the Holy Kiss, he says: "It is not likely that we are under obligations to prove that it is *safe* to, 'salute one another with an holy kiss,' for I do not believe that there is anyone who denies it. . . . There is, however, an easy and satisfactory way of getting this matter fully before us. We start with the inquiry, Is the salutation of the holy kiss a command of God? To this there is but one answer, all admitting that it is right. Then the man who obeys this command does right. Is there anyone who doubts this? Certainly not. Then so far he is safe. But what if he does not obey this command of God? Does he do right? Is he safe? Here is where we meet with the doubts. There is no question about those who carry out this requirement; all the controversy is about those who do not obey it. Those who obey this command are not dissatisfied with it, either living or dying."

A friend writes us that Mrs. Decima Barclay, the only living daughter of Alexander Campbell, is troubled about the Campbell Institute bearing her father's name. She is reported as saying to this friend: "You are acquainted with the leaders of this organization, can you not persuade them to drop the name Campbell for the sake of my grandfather, my father and myself?" Then this friend, who is a conservative himself, adds, "Can you not merge the Institute and the Congress of the

Disciples, omitting the name Campbell? Mrs. Barclay will be eighty years old October the 12th. It would be a beautiful deed for you stroung young men to do this. We can all well afford to give up something if by so doing we can add to the peace and happiness of this gracious, sweet-spirited old lady, whose father and grandfather did so much for us all."

We have written this friend that if Mrs. Barclay understand the spirit and purpose of the Institute, she would regard it as an honor to the name of Campbell. Unfortunately the dear lady apparently has no adequate source of reliable information. We shall send her the SCROLL hereafter, and some of us would be willing to vote for her as an honorary member.

An unofficial unauthorized questionnaire was sent to the members a year ago to discover their loyalty or disloyalty to the Institute. The author of that document did not consult a single individual as to its advisability. After preliminary statements tending to create sentiment against the Institute, he asked for the vote. No full statement of the results has ever been published. This is pretty convincing evidence that the answers were not encouraging to the author. Many of those who did side with him, have said since that they were influenced by the impression that the questionnaire was sent out with the knowledge and approval of the Chicago members, including the officers. In spite of that false impression, the opposition to the Institute made a weak showing. Now after a year of propaganda, aided and abetted by the Christian Standard, the nihilists have become scarcely more than an unpleasant irritant.

The members of the Institute will be glad of an opportunity to register their present judgment by joining in the "straw vote," called for by the postal card mailed with this number of the SCROLL. This vote is requested

not by one member, but by the officers and by the editor of the SCROLL, with the approval of a number of others. No names will be published in giving the results of this vote. All are urged to respond promptly in order to indicate the actual state of mind of the Institute.

The editors of the last issue were H. L. Willett, E. S. Ames and O. F. Jordan. A thousand copies were circulated among leading Disciples. The correspondence indicates that much misapprehension was removed by the statement of the ideals and aims of the Institute.

The Campbell Institute should have the greatest meeting of its history this summer. The discussions of the year have only served to quicken the interest. A majority of our members believe we should make more of the organization.

The war is now over, which unloads many of our men from service formerly rendered. The railroad administration has granted half fare to the ministers. The fellowships of religion were disturbed by the war but the men are now anxious to re-establish them.

The program committee is being formed and is planning to bring together the strongest group of papers we have ever had. The details will be announced in an early issue.

THE ATTITUDE OF SCIENTISTS TOWARD RELIGION

By James S. Compton

The first element in the attitude of the scientist toward religion is the Question Mark. He is from Missouri. He is more or less a sceptic. He has been trained to distinguish between facts and their interpretation. He knows that religion is a fact to be reckoned with. He does not question its existence; he may question an interpretation of the history of its coming

to its present place of influence with the race, its present function in the affairs of men, or its significance in human development. In some schools of religion the most religious man is he whose faith or credulity is most elastic; but to the scientist some of the most important things in the field of religion are those that have a demonstrable basis. He is more interested in demonstration than in pronouncement, more in deed than in creed. His reasoning is inductive; he goes from that which is to its cause, from specific cases to larger groups of cases, but seldom to universals. There is always the question in his mind, "Is there still some undiscovered fact that has a bearing on this matter?"

The second element in the attitude of the scientist is his acceptance of the universal sweep and application of law. In his laboratory he is constantly at work with things, with facts. If there is any recognizable sequence of phenomena when conditions are the same or similar, he lays hold of this thread that binds them together and calls it the law. At first this law is held only tentatively, but if others working along the same line arrive at the same results, his law finds acceptance. He proceeds from the Known to the Unknown by experiment. To him the Bible becomes the great laboratory record of Jehovah's experiments with the Jewish race in the field of religion. As he reads it the fundamental parts of the religious law become increasingly clear. He finds that the most valuable parts are those that he or his community working together can reproduce. Where law is, favoritism does not prevail. The path of the Almighty through history is not a meandering road marked by the arbitrary mood or whim of the moment, but a path of justice in which effort is rewarded according to its deserts. As a corollary the scientist casts his religious thought in terms of law and democracy, not the language of Oriental courtiers seeking the favor of a despot.

The third element in the attitude of the scientist toward religion is that the evolutionary concept makes of him a moderate optimist. He sees the slow advance of the race out of the mire, its victories and its defeats, its conquests, its backslidings and degeneracies. Temporary failure he regrets but it does not worry him or cause him to lose confidence in either the direction of that advance or in its outcome. The Bolsheviki may rage and the Senate imagine vain things, but to him the Bolshevik movement may be a great human experiment that may prove of value in determining how far certain theories of the organization and conduct of society are based on laws that are workable under the conditions that obtain in the present stage of human development. Other great human experiments such as slavery, feudalism, and capitalism have been tried; they have their measure of success and failure. Economic history is but the laboratory record of these experiments. No mode of organization is to the scientist the last word on the subject; it may be the starting point, the conditions of the experiment. A comparison of the men of Neanderthal and Spy with those of the present give hope that in some single cataclysmic change all human problems will be settled for ever, rather than that the race will in the future go forward as it did in the past by an infinite succession of minute changes. As a corollary it follows that the scientist is not interested in schemes and systems that insist upon a single cataclysmic change in the individual; his confidence and interest are in education in the broad sense, learning each day's lesson and trying it out to see if it works, thereby adding to, changing, and revising those attitudes and predispositions whose sum total is character.

The officers of the Institute would like to secure a complete list of those eligible to join. Turn in any names you have.

THE CHURCH COMMUNITY PAPER

By Clarence G. Baker

If any one who has no experience in publishing a church community paper thinks it would be all joy and no trouble at all, we would advise him to take another think before plunging in. Money and time are two very essential elements in making such a paper a success.

The community church paper can not often be a subscription paper because half the families or more will not subscribe for a paper and these are the very families who most need one. To be really successful the paper must be put into every home regardless of church affiliation. Unless the church has considerable money to finance such an enterprise, it is necessary to pay expenses through the advertisements of the local business houses. Such advertisements should be solicited purely on a business basis. Business men will advertise once or twice to help the church or to help the community, but if they are to continue for months and years as regular advertisers, they must get results. If well conducted such a paper can put the business men in an attitude of respect and even of semi-dependence upon the church editor and the preacher can win friends for himself and the church. The small town that has a small local paper is not usually a good field for the church paper as the later becomes a rival of the former and the local advertising field is too restricted, but in the cities where churches have their own distinct communities the church is able to contribute to the entire community life.

In Indianapolis four such church papers are published by our church organizations with a total circulation of fourteen thousand. Three of these papers are published by pastors of local churches, and one by the superintendent of our missionary work among the local colored people.

Clay Trusty of the Seventh Church has brought his

paper to a high degree of efficiency. He has not only paid expenses but has been able to buy his own printing outfit and keeps a printer busy all the time. He covers his entire church field of about 12,000 people and has become an outstanding figure in his community.

Charles Fillmore not only covers his own church field but steps over and furnishes his paper as an advertising medium for other church communities. He puts out 5,000 copies and his own church is favorably advertised, while he renders real community service. Charles O. Lee, the Superintendent of Flanner House, which is serving our large colored population, has been publishing 4,000 copies of the Flanner House Caller. This is distributed among the negro people of Indianapolis and has been a great factor in popularizing our missionary and social service activities.

The West Side Messenger, which we have put out throughout our own community for three years, has had a marked influence in making West Park Church the community center.

Three marked results are found where these community church papers circulate with their every week message. In the first place, the churches are greatly benefitted by being given the widest possible publicity and favorable mention, the papers carry the news of all local interests, the schools, lodges, churches, and clubs of the right sort have free announcement space. The locals make the people look eagerly for the coming of the paper, and the editorials enable the pastor to champion every patriotic and philanthropic cause and to carefully repress that which is hurtful.

In the second place, such a paper becomes a tremendously powerful missionary organ when in the hands of a missionary man. All the great denominational or national movements for world redemption are here given space in the locals and in the editorials, so that every one knows the missionary objectives of the church.

In the third place the community paper becomes an instrument for advancing Christian Union.

A brotherly editor carries not only his own church news and announcements but also the news of his neighboring churches and in so doing practices as well as preaches **Christian Union**.

In the four community church papers published by our Christian Churches in Indianapolis last week, the news of fifteen other churches were given equal space with our own. Thus the community paper binds together the local churches and brings its reward for work and time expended.

DRAWBACKS TO THE MINISTRY

By Austin Hunter

First of all, may I say that I do not depreciate the joys and service of the high calling of the ministry. The greatest joys I have ever experienced have been in connection with my work as a minister. But I am not blind to the fact that there are certain definite drawbacks in these days to the work of the ministry, sufficient to lead one to hesitate to urge this work too strongly upon Christ-loving and talented young men.

One is the comparatively short period of time for active service. That this is felt as a drawback is evidenced by the large number of withdrawals from the ministry. A glance at our Year Book indicates this. All of our cities have men formerly engaged in the ministry now engaged in some secular profession or business. These are not all selfish men seeking larger remuneration, but men who clearly see the shelf before them. Someone has computed that the average length of service among Disciple ministers is nine years. We have been deluded in the belief that we have a shortage of ministers. The flood of applications that come to any vacant church of strength reveals this. I know a man of good ability, a graduate from one of our own

schools and of an eastern university who was over a year securing a location after the close of a pastorate. He felt that if he had put his education in another direction he might have been of larger service to his family and made his life equally useful. The very nature of the work leads a humble self respecting man to hesitate to pull the wires and work the sources of influence which seem essential to secure desirable churches. Many decline to do this and seek other vocations.

Another drawback arises from the contentions and wranglings that are continually on in connection with the ministry. If there is any group of people who should be united in good earnest, patient, helpful fellowship, it is the ministry. But in this respect it fails. In our own city, for instance, there are ministers whose names are known throughout the brotherhood who never meet with us in any of our gatherings year in and year out. This situation is not peculiar to Chicago. It is not a question of liberalism or conservatism, but grows out of the jealousies and animosities of those who are ministers of Him who has taught us to love one another. One reads our papers with no sense of joy over the common, overmastering, all-consuming work we are engaged in, but with a sense of depression over the wranglings that are on. This spirit is not confined to the conservatives. Every minister of Christ needs to feel he has the help and co-operation of his brother ministers. But this feeling is sadly lacking.

Another drawback is the lack of any stirring challenge for leadership offered the young men of today by the church. This point is so admirably covered by an article in the *Christian Century* of February 20th that I hesitate to write upon it. I wish every man would read the article referred to. It is sane, logical and truthful. One wishing to make his life count the strongest in constructive moral leadership can see other

avenues of work quite as fruitful as the ministry. The divided condition of protesttanism is responsible for this. The time was when a vigorous plea for Christian union and Christian liberty on the part of our own brotherhood appealed strongly to an earnest young man, but that appeal has lost much of its force in these days.

CHURCH LIFE IN NEW ENGLAND

By Harry Foster Burns

Since there are so few churches of the Disciples and consequently so few Campbell Institute men in New England, a description of the state of church life here by a member of that notable group may not be without interest to the other members. My opportunity to observe the work of these churches dates from the beginning of my ministry a year ago with a church founded in 1630 in Dorchester, England, by persons who sailed that same year in the Mary and John, for the new world, landing at what is now known as Dorchester, Mass. During this year there have been frequent visits to nearby cities, with the opportunity to observe the state of their churches. From these observations have come certain clear deductions, which I would present.

In the older and stronger churches of New England there is a dignity, a reverence, and a beauty in the hour of worship, not so general in other parts of our country. The music is the best to be had; the minister gives care to preparation of scripture readings, and the prayer; and his sermon nearly always gives evidence of careful thought. It is moreover given with literary finish. Occasionally the finish is the most marked characteristic of the production; but this is not often. Most of the men whom I have heard—and they have been the men in the liberal churches—have been vigorous in

thought. Moreover, the preaching is religious, distinctively so. The old dry intellectualism is passing. The sermon is almost never daringly radical in regard to social change. In this respect pulpit and pew are usually conservative.

But one does not escape the pain of small audieces by coming East, even though the regular members of the churches manifest a remarkable loyalty to the institution in their punctual attendance, and the regularity of their payment of pew rents or of contributions. The New England character may be depended upon. Theirs is the faith that makes faithful. But in many of the churches the audience in no way corresponds to the worth of the service. Many bright ministers of true worth are speaking to from seventy to one hundred and seventy souls. He is most fortunate who has an audience of three hundred. What seems a little surprising is that there are a few ministers who tell of their small audience with some show of pride. To them it is sign of superior quality. However, these are but few, and they receive little support from their fellow ministers. In the more orthodox churches the audiences are larger. The liberals have over-estimated the value of correctness of thought, taken by itself, and their small audiences are the consequence.

From this state of things there is a very promising reaction. The people of these free churches possess great potentiality of mind and character, though they have been somewhat lacking in zeal. Awakening to their need and to a new sense of power they have been more and more reaching into the central and western states for ministers of somewhat different traditions, that they may bring into the New England life the aggressiveness, the push, the driving power, which is more manifest in other parts of the country. At the same time they know that the minister from other sections will grow in grace as he lives in the midst of these

intellectual traditions.

There is just now coming to form another movement which indicates the awakening of these churches. The Unitarian ministers of Boston and vicinity, are planning for a "mission" to be held simultaneously in all their churches at the opening of their work next autumn. This will consist of a week of meetings in each church, to be followed by a week of union meetings in a large down-town theatre or auditorium, for which they will engage the best preacher or preachers they can in any way secure. Underlying this movement is the conviction that our age needs imperatively the inspiration, the guidance of a religious view of life; and the further conviction that this for a larger number of men than ever before can not come through the old statements of faith, the statements of a dogmatic religion. To reach and persuade men of the modern world, the truth of religion must be told by men who unquestionably live in the modern world. It must be told with intellectual clearness, and with the fervor of deep conviction, a conviction that will not hesitate to declare the social implications of the faith it presents. These Unitarian ministers occupying pulpits made notable by such men as William Henry Channing, Edward Everett Hale, Theodore Parker, are in deed earnest about this matter, and the outcome will be watched with great interest and hope. The intellectual power, the culture of New England Unitarianism, fired with the zeal which we once attributed to the Methodists, is a combination as potent as it is unusual in the world of church life. These preachers are honest in thought, fearless in their speech, consecrated in heart. When these qualities go out aggressively to win men to a spirit vision of life, believing as they do that otherwise there is no solid foundation for the new civilization, one may well expect worthwhile results to follow.

Another encouraging tendency, I have noted fre-

quently. There are many ministers here who regard Congregational and Unitarian churches as representing two branches of Congregationalism; and they believe that the time has come for them to return to the former unity. Once a year the ministers of the two branches meet together in a service in King's Chapel with a sermon by a representative of each branch. A stranger could hardly tell which of the twain belonged to the liberal and which to the so-called orthodox faith. There are frequent interchanges of pulpits, and many men in each fellowship are constantly cultivating the closer affiliation. Such hindrances as there are arise from practical considerations of the denominational organizations, and these rest largely upon the feeling outside New England. In many localities the union of the two churches has been accomplished. I was in Lowell, Mass., a few weeks ago to address the men's club of All Souls church which is a union of the Unitarian and the Congregational churches. The latter church was without a minister at the time the union was consummated and the Unitarian minister remained as minister of the united church. After a year and more of work together there is no thought at all of return to the former division.

Conditions facing the churches of New England are acute. The great influx of peoples from Ireland, from Italy, from Poland, from Jewry, who have come to work in the cotton and woolen mills, and the shoe factories of New England, present a problem of Americanization, a part of which belongs to the church, whose task it is to carry over to this vast population something of the ideals which have produced the New England character and given in large measure direction to American life. I can not say that the churches have found the way out; but in the clear recognition of the task they have taken the first step toward finding the way.

MORALS IN THE UNIVERSITY

By Alva W. Taylor

George Frederick Gundelfinger, Ph.D., for ten years student and instructor at Yale, has written some very striking books on student morals and other more or less forbidden subjects as a result of his experience. *The New Fraternity* presents essentially the moral material of the essays in story form and *The Ice Lens* portrays the same thesis in dramatic form. Each volume is distinctive but all have the same moral object, i. e., to graphically and with a reformer's pungency make a protest on behalf of student morals as against the current contention that the chief business of a university is to train the mind. Suffice to say the radicalism of the presentation made it necessary for the author to become his own publisher. The books may be obtained from The New Fraternity, Sewickley, Pa.

The drama and story deal with student morals in a graphic descriptive style. They picture in high lights the "morale" of that considerable number of young men who "do not allow their studies to interfere with their college work" and the description is sufficient castigation of the authorities for their blindness to the situation. The author frankly adopts the conviction of an educated woman who said that for many a boy to be sent to Yale was to be sent to hell, though there is no charge laid at Yale's door as such but only as typical of all our larger institutions of higher learning. The intentness of the reformer on his reform makes possible the charge that he fails to picture the brighter and better side of student life, and that is certainly so; one must read him as a revealer of the hidden rather than as one attempting to paint the whole picture. The person who lives ten years at a large university and is not blinded by the academic walls of his own narrow round of academic duties is well aware of the material for such volumes

In the volume of essays the author discourses in a ruminating, sometimes quizzical but always interesting manner upon the attenuations of academic life. He writes generally to criticise but not to gossip or be cynical merely. He is engaged in the interesting occupation of showing the other side of things and by putting them into a philosophical perspective, pointing out their weak places and shortcomings. He makes "A Defense of Pessimism," then talks about "The Evil of Tutoring," "The Folly of Research," "The Decline of Teaching," "The Art of Bluffing," "The Failure to Educate" and other *a propos* themes. His good nature and much of the spirit of his writing is set forth in a quip in the preface to *Ten Years at Yale*, in which he says he wrote two books while in the university, one his doctor's thesis *On the Geometry of Line Elements in the Plane with Reference to Osculating Circles*, and the other a little four-act play on student morals entitled, *The Ice Lens*. The latter created a sensation and the *Alumni Weekly* refused to advertise it. It was currently reported that the author was in danger of losing his mind, but he dares venture the opinion that had the critics attempted to read the thesis they would have been convinced he was already crazy.

MENTAL HOSPITALITY

By Lee E. Cannon

The expression "mental hospitality" is said to have been first used by Confucius. Be that as it may, the quality is one much needed by many of us. We are too often inclined "to applaud our own prejudices," instead of opening our minds to a new point of view. With the question of a League of Nations up for consideration, we need more than ever an intelligent cosmopolitan outlook, and if we acquire it, the result will be a contribution to the Higher Patriotism. Such was true at

least in the case of James Russell Lowell, the centennary of whose birth we celebrated the twenty-second of February. Lowell was no less a patriot because he understood and appreciated the life and thought of other nations.

The Great War was primarily a conflict of ideals, most or all of which have found expression in the literatures of the various countries. The period following the war will be full of conflicting ideals, largely because the "map of the human mind has been changed," and we shall scarcely be able to afford to segregate ourselves from the literature which reveals the thought and philosophy of life of other nations. Those of us who teach or preach should be especially sensitive to the need for intelligent sympathetic understanding, for we have peculiar opportunities for guiding the thought of others.

Some cultured and well-read friends of mine recently asked me for a list of representative foreign novels in English translation, and confessed that they felt too unfamiliar with this type of foreign literature. I feel certain that the reading of such works as Rolland's "Jean Christophe," or of Ibanez's "The Cabin," among others, will broaden and illumine their attitude towards France and Spain. These novels are documents on national psychology.

The best approach to the life of any nation is through its literature. Not only those authors who have enriched the human mind and are contemporaries of all ages are worthy of attention, but also many of those of less significance—the latter are frequently in closer contact with the organ of the national mind, and reveal more clearly racial attitudes. Such is true of Maurice Barres.

May I state here part of a literary creed?

I believe with Barrett Wendell that "literature is the lasting expression in words of the meaning of life";

French literature is what life means to a Frenchman, and so on.

I believe with Goethe that whoever acquires a new language, acquires potentially a new soul. He who, even through translations, gains access to the storehouse of another's nation's soul, will not be without benefit.

I believe with Emerson that "nations are founded, not on cotton and iron, but on thought and ideas" and ideals.

I believe with Nicholas Murray Butler that "the happiness of the world, as well as its peace, will be promoted when learn to look at world problems not from the viewpoint of their own nation alone, but from that of other nations as well."

A certain man had taken an intense dislike to another man whom he had never met. A friend of the two men tried to introduce the one to the object of his dislike, and received the answer, "I absolutely refuse to know him,—Why how do you suppose I can hate him, if I get acquainted with him?"

CORRESPONDENCE

A considerable correspondence has come to hand since the last issue on the policy of the Institute. The vast majority of the letters reflect the loyal attitude of our members and their desire to see the Institute go forward. There is not room in this issue for very many of these letters so a few have been selected to indicate the attitudes both of members and non-members.

The letters printed in the Century, the occasional resignations from the Institute, the annual resurgence of the issue, and a general knowledge of the situation, make certain things apparent to my mind.

1. There is definite objection to the Institute as an

"esoteric" circle on the part of many.

2. Some think it has served its day of usefulness.

3. Many of liberal mind have never been invited to join and thus feel the membership is not merely liberal but selectively so and thus repugnant to them.

4. Some men of liberal mind and with graduate degrees have refused membership because they thought the selective process of choosing members undemocratic and thus objectionable.

5. Some men have, in the past, felt it necessary to resign because of the prejudice membership brought to their larger tasks.

In the light of all this and because of the demand of some, just now being rather heroically made, that the Institute disband, I beg the privilege of making again a contention that I made some ten years ago. It is this:

That the Institute be made a straight out graduate club into which any man who has completed a certain minimum of post-graduate study will be admitted.

The advantage of this plan may be summed up as follows:

1. The membership would become self-selective and thoroughly democratic.

2. The organization would have a better balanced liberalism because it would be that of the higher education instead of that of a "school of thought." Criticism would have to be a criticism of education and would thus be its own sufficient answer.

3. The contributions and discussions would represent all viewpoints found among men with the higher education, and thus be immune from partizanship.

4. There could be no charge that the organization was not representative of the brotherhood unless those who criticised thought the brotherhood is misrepresented by men of higher education as such.

A. W. TAYLOR.

If any church or organization wants two fine lectures on "The Strategy of the War," let it get in touch with E. A. Henry, University of Chicago. It was my privilege to arrange a course of lectures on that subject for the Gary Y. M. C. A. We had such men as S. J. Duncan-Clark and George L. Knapp on the strategy of the Western Front. The series closed with two lectures by Mr. Henry on, "The Campaign in Mesopotamia," and "The Campaigns in Palestine," and he measured up to the high standard set by the other lecturers. The object of these lectures is to reveal the military movements of those fronts as clearly as though one were watching a game of checkers or chess. Most cities and towns have had lectures on the ideals of the war, and thrilling talks by men who have taken part in the conflict. But, so far as I know, Gary is the first city to have a popular lecture course on the "*strategy*" of the war.

C. J. Armstrong.

If you make the C. I. any thing like you advocate, even if only partially, I, for one would want it to live, and I would be *willing to help it to live and serve*. Under no circumstances do I want it *merged* with the Congress; if it *wishes to quit*, then quit.

The *Standard* refused to publish my last reply until I would eliminate the Bible League. This I refused to do, for *that* was one chief reason for writing the reply.

They held it a month and then published as I had written it, save two words misspelled.

W. E. M. HACKELMAN.

I cannot resist the desire to express to you my appreciation of the current issue of THE SCROLL. It gratifies me greatly that the editor of THE SCROLL has at last reached the viewpoint so ably set forth in the March number or is at last free to express it. The Campbell Institute is providentially raised up to lead the way for the Restoration Movement. That the leaders them-

selves see the tremendous possibilities within their grasp is vital. The Institute has a mission to perform in teaching the brotherhood what it must do to be saved and woe unto that body that is recreant to this solemn duty. Fellowship of choice spirits is sweet but not sweet enough to serve as an end in itself.

Sincerely,

LEWIS R. HOTALING.

You ask: "Shall the Campbell Institute disband?"
I answer: By all means; the odor from it is very bad.
It should have been *buried* long ago.

S. B. MOORE, Butler, Mo.

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JANE ADDAMS

BY RUTH COMFORT MITCHELL

Remember Botticelli's Fortitude
In the Uffizi?—The worn, waiting face;
The pale, fine-fibered hands upon the mace;
The brow's serenity, the lips that brood,
The vigilant, tired patience of her mood?
There was a certain likeness I could trace
The day I heard her in a country place,
Talking to knitting women about Food.

Through cool statistics glowed the steady gleam
Of that still undismayed, interned desire;
But—strength and stay, and deeper than the dream
The two commands that she is pledged to keep
In the red welter of a world on fire,
Are, 'What is that to thee?' and 'Feed my sheep!'

The Atlantic Monthly.

THE DEMANDS OF LABOR

The war has tended to accentuate the differences between capital and labor. The working people of the world have in many countries been employed at higher wages with the money taken from the rich by super-taxes. There has been no unemployment. Even though all of the necessities of life have been so high in price, the organized charities have had less to do than formerly. If the war has not brought to the working-man all of the things he has contended for as his right, it has brought a degree of comfort which has hitherto been unknown.

The result of these changes is that the workers will not readily relinquish the advantages that they have gained. Few employers have been hardy enough to propose a reduction of wages in the face of the prevailing temper of the labor world. There are new experiments in the way of profit-sharing, bonuses and other devices. In the various countries of the world the labor movement is engaged in revolutionary experiments, the most radical of which is in Russia.

It was logical that Russia should be the first great nation to try socialism. The communal form of village organization which has prevailed for centuries has prepared this people as no other for the great experiment of a soviet government under the Bolshevik rulers. The soviet government is political organization according to employment. Those who receive profit from investments are barred from a share in the government unless they forego their capitalistic advantage.

It was natural that so great a revolution should be accompanied by disorder. Every revolution has had similar disorders. This is not said in extenuation of the bloody crimes which may be laid at the doors of the present rulers of Russia. When the story is writ-

ten, it may prove that Russia failed in her great experiment because of a certain contempt for moral and religious sanctions which has been shown by the Bolshevik rulers.

There has been the further error of not recognizing the place of brain labor in the industrial process. University men, technical experts, who enjoyed good salaries under the old regime for expert service, have been displaced in many instances by ignorant working men who were fit only for manual labor. The result has been great confusion and inefficiency in all of the manufacturing of that country. In the end the result will probably be that Bolshevik leaders will be compelled to bring in from Germany men who will manage the industries.

All over Europe there has grown the demand for the eight-hour day. This standard of a day's work has been established in so many quarters that one may safely prophesy that it will be only a few years until we have a new commandment in the social decalogue.

Of all the labor programs given to the world, none has the balance and the vision of the English Labor Party. A new book from the press of Boni and Liveright called, *British Labor and the War*, gives the story of the progress of the movement there. Fabian socialism has made a large contribution to the program of this party, but it still maintains the elements of private initiative and the reward of personal thrift which seem necessary at the present stage of human evolution for the proper organization of industry.

In the United States we have the most conservative labor organization in the civilized world. Samuel Gompers has spent a life-time fighting socialism and in keeping his organization from radicalism and interest in theories not related to the present struggle for better conditions.

The church is more than an interested spectator in the struggle that is going on for the emancipation of those who toil. When a great world movement goes through the successive stages of its evolution and organized religion has no part in it, it is a distinct loss to the church and it also means a loss to the movement itself. The fight against slavery was carried on outside the church to a larger extent than most of us realize. The war against alcohol has been brought to a successful issue by the church. The new issue of social justice is now before the conscience of the age. If religious leaders can find common ground on a wise and sane program of uplift for labor which will mean justice and opportunity, then both the cause of labor and the cause of religion will be benefited.

THE STRAW VOTE

At the time of going to press the postcard vote on the future policy of the Institute was still coming in. There are a few conditional answers but for the most part the men have a clear attitude, either for or against the disbanding of our organization. A complete report of the vote will be given when it is all in and the cards will be submitted for inspection at the annual meeting. At the present time the vote is five to one in favor of going on with our organization. It is interesting to note that only one vote has come in from Chicago in favor of disbanding and that nearly all of those who favor giving up our fellowship are those who have never attended an annual meeting and who have had no contact with the organization save through the mail. It would be hard for these to appreciate the Campbell Institute at its full value. One member who has paid no dues for five years is so anxious to disband that he voted three times!

We have been diverted from our real tasks for several years by a persistent propaganda in favor of going out of existence. Those who have favored this course have talked much of democracy. With a perfectly democratic expression of sentiment which is overwhelmingly in favor of developing the Campbell Institute rather than disbanding it, it is to be presumed that this will be the end of an unpleasant episode in our history.

The development of scholarly interests, the cultivation of rational piety and the service of the kingdom of God are interests which cannot gather too many groups together in the world. Especially is this true of the Disciples of Christ. We are in danger of losing the fine sense of truth which was the major passion of our fathers while we grow increasingly concerned with organizational interests. Members of the Campbell Institute claim for themselves the right to think their own thoughts and develop freely their own interests. In asserting these rights for themselves, they help to make them more sure for others who may not join this fellowship. After having sufficiently criticised our foundation principles we may now go forward with confidence to build the superstructure.

The post card vote indicates that there will be a well attended meeting of the Institute this summer. Five unsigned cards pledge the writers to attend. Those signing up as planning to come are Wm. D. Ryan, Chas. O. Lee, W. H. Trainum, J. L. Lobingier, C. J. Armstrong, A. L. Ward, Walter B. Bodenhafer, Clay Trusty, E. S. Ames, Charles F. McElroy, W. C. Gibbs, R. C. Flickinger, O. F. Jordan, J. P. Givens, C. R. Wakeley, C. C. Rowilson, Jos. A. Serena, J. E. Wolfe, A. W. Taylor, G. D. Edwards, G. A. Peckham, Austin Hunter, E. A. Henry, W. F. Rothenburger, Herbert Martin, John R. Ewers.

O. F. J.

THE CONGRESS

The Congress and the spring horse races fell in the same week at Lexington. It was curious to see the city full of automobiles bringing multitudes to witness horses run. A resident said that a few years ago they tried auto races but had to give them up for lack of patronage. The Congress had a very favorable meeting. No convention last fall, the war over, railroad rates cut in two and a whole college full of winning heretics, helped the attendance. There were one hundred and fifty who paid the annual fee of two dollars. Much credit is due the program committee for their zeal in advertising and in putting on a popular line of subjects and speakers.

The new topics of social Christianity, mysticism, and the religion of the soldier divided interest with the old favorites of authority, union, and the "plea." The latter subjects still elicit more debate and will continue to do so until the liberal views prevail. The old views are rounded and polished to be laid away in the museum but the new have not been repeated enough to be fluent and familiar. However, evident progress has been made since the last Congress in Lexington eighteen years ago. Even Mr. Sweeney gave the higher critics the right to their diverse opinions about Moses if they were loyal to Christ. The venerable Prophet of Pewee squirmed under that destructive admission. One imagined the sleeping giants out in the beautiful cemetery also moved uneasily at that surrender of their abiding faith.

Shuddering blows by Mr. Powell were dealt to the old bulwark of biblical authority. Truth is for him self-evidencing in experience. On his view something has happened since the days of the apostles. One wished he had taken up the question of present-day

experiences of alleged supernatural revelation, powers of healing, speaking with tongues and compared them with the methods of scientific discovery and verification.

Much of the thinking of the program failed to take account of recent books and papers. Other programs in former years have borne more signs of modernity. There was no discussion here of the present scientific theories of evolution, of the instinctive bases of religion, of modern problems of religious education, of the relation of religion and morality, of religion and art, of the new poetry which is so expressive of the rising religious feeling, of Bolshevism, or of the economic aspects of religion.

Suggestions for the next Congress: Have some persons who are not preachers on the program,—teachers, laymen, women. Limit papers to twenty or thirty minutes and have more variety in speakers and topics. Give more time for discussion so that men do not have to “lose their self-respect.” Require speakers from the floor to send their names to the presiding officer so that one man does not speak in every discussion while other good men are not heard at all.

No mention of merging the Congress with the Campbell Institute was even whispered, nor of putting the Institute into the Congress. We venture to predict that both will *flourish* for a long time to come.

THE TERMS OF MEMBERSHIP

The suggestion of Mr. A. W. Taylor in the last SCROLL commends itself to many members. Any man holding a graduate degree from a standard college or university would be eligible to regular membership. I wish to add two other proposals. The first of these is that men holding such degrees, or who have had two years of graduate work, may upon request be placed on

the membership lists by the executive committee at any time during the year. Let it be provided, also, that others, upon recommendation of the executive committee, may be elected by a majority vote of those present at the annual meeting. In this way men could be elected who lacked the academic training if their work as ministers or teachers commended them. It should be known before any one's name is proposed that he desires election. This suggestion transfers the initiative from the Institute to those who desire to join and it abolishes the requirement of a unanimous vote. It provides for a practically automatic basis of membership and eliminates any ground for the charge of exclusiveness.

The second proposal is concerning the function and purpose of the Institute. There has been much discussion of a possible program which would rally the entire membership with the highest degree of loyalty. In the search for such a program all kinds of things have been mentioned, but none of them answers fully the need. After thinking and conferring much about this, several of us have come to a very clear and convincing conclusion. It is that no specific objective, such as excavating the Hill of Samaria, is possible or desirable. There is no device or contrivance needed or conceivable. The Institute is not likely to be endowed or given a commission from Washington. Neither is anything of this kind demanded. The original purpose stated in the constitution is the adequate and appealing answer to all our questionings. It is the purpose of the Institute to promote quiet self-culture and scholarship. The work of the organization is first of all within itself. As the years increase upon us this need is felt more and not less. Ministers confess that they do not read books sufficiently. They feel the need of the stimulus and suggestion which men of high ideals in

mental pursuits may bring to one another. The most learned professors have associations for exchange and criticism of ideas. They have their journals and they get together every year to read and discuss papers.

The recent Congress revealed the fact that there is need among the Disciples for trained men. The old questions of rationalism and biblical authority are questions which can only be solved by scholarly methods, and they can be solved that way. There should be put into circulation at this moment papers dealing with these questions historically and critically. Not controversy but thorough investigation is necessary for this. The Institute never has been and, let us hope, never will become a debating society, playing one argument off against another. There is more important work for it, namely, the dispassionate, comprehensive treatment of the central problems of life and of religion.

Such a purpose cannot be outgrown. It was never more needed than now when the inner life is so much in danger of being swamped by the practical problems of efficiency and intense activity. All sorts of promotional schemes are thrust upon us. They may be well enough but they should be accompanied by reflection and mental leisure. Practical concerns require intelligent, sympathetic direction. Man is not primarily a rational creature but he has all the more need to be as rational as he can be.

Some seem to think the Institute seeks to arrogate to itself exclusive or superior claims to culture. On the contrary it should instill into every member docility and willingness to serve. There is no place for a mutual admiration society or for an organization which tries to produce "leaders." The purpose of this association is more than mere "fellowship" and it is something less presumptuous than regulating the whole brotherhood. The Campbell Institute is a comradeship

of honest minds set for the pursuit and enjoyment of the best wisdom to be discovered in books, in reflection and in the high service of man. It is because all but a small fraction of the members realize this to be the actual and attractive meaning of the Institute that they have answered with a note of indignation every suggestion from within or without that it be discontinued. They are determined to silence all such doubts and questionings by new and deeper loyalty to the spirit of quiet and self-culture and scholarship in this age which calls for such a spirit with peculiar longing and poignancy.

Every member should read occasionally the second article of our constitution, the phrasing of which is to the credit of Dr. W. E. Garrison. It remains unchanged from the first draft drawn in 1896:

"The purpose of this organization shall be: (1) To encourage and keep alive a scholarly spirit and enable its members to help each other to a ripper scholarship by the free discussion of vital problems. (2) To promote quiet self-culture and the development of a higher spirituality among the members and among the churches with which they shall come in contact. (3) To encourage positive productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ."

E. S. A.

WHAT WILL THE WAR WORKERS DO?

By J. Lestie Lobingier

Among the many men diverted from their ordinary walks of life during the war period, the war workers constitute no inconsiderable number. Doctors, ministers, teachers, lawyers and business men, in large numbers have sought temporary service as chaplains, or

with the Red Cross, the Y. M. C. A., the A. L. A., the War Camp Community Service, etc. Now that we have come to the end of the war, many are asking, what are to be the future plans of these workers. Will the ministers return to their pulpits? Will the others return to their former occupations? If so, will they modify their old programs and change the methods that they have been accustomed to use in the past?

In thinking of these questions, I have not attempted to conduct a questiannaire in any sense of the word, nor have I tried to make a survey in any systematic way. I have, however, talked with a considerable number of men and have gained certain impressions from these conversations. Undoubtedly many men will return to their former occupations, but it seems certain that the number who will not do so will be sufficiently large to cause some comment.

My first concern is with those who have left their pulpits to come into war work. Many of these express themselves as unwilling to return to the pastorate. These are not exceptional cases, but embrace the majority of those with whom I have come in touch. In the first place there are those who are being diverted to other forms of Christian service because of financial considerations. War work has not paid large salaries but the salary question has been approached from an entirely different point of view from that which prevails in the average church. The war work agencies, have, as a rule, considered what a man's needs were and have attempted to formulate their salary schedule upon that basis. The average church, on the other hand, formulates its salary schedule upon the basis of what it has, in the years gone by, been accustomed to pay. The rank and file of ministers temporarily in war work find it difficult to cope with the present high cost of living and, in many cases, see opportunities of worth-

while Christian service through other agencies that will give more adequate financial return. One minister of my acquaintance is going into county Y. M. C. A. work, in part for financial reasons. Another of whom I am thinking is about to study law, although he says he is not going to forsake the pulpit permanently. He is seeking, however, to prepare himself for an emergency. One chaplain expressed himself as feeling compelled to go into business for similar reasons. Another man in Y. M. C. A. war work says he will continue with the Y. M. C. A. because he can thereby obtain adequate support, impossible in the pastorate. A chaplain of my acquaintance is going back to the pulpit for the present but shows marked signs of unrest.

The economic reason, however, is by no means the only factor in diverting men from the pulpit who have been engaged in war work for a period. Among chaplains, Y. M. C. A. men and Red Cross men, with whom I have talked in the last few days, I have found these opinions prevailing: One, who has been a minister, is not interested in returning to the pulpit because he says the Church is "not on its job." His first task, he says, would be to reform any church of which he might become the pastor, and, in order to accomplish the work he thinks ought to be accomplished in any community, he considers that it would be easier to work through some other welfare organization. Another chooses to engage in a form of social service work, a very important form, let it be said, rather than to return to the pastorate, because he feels that in so doing he will be very much freer and more independent in his thinking and in his methods of work. A third prefers to carry on his Christian work through an agency other than the Church because in this war experience he has come to have so great a fondness for work among young men that he does not desire to return to the

ministry, where his work would, of necessity, be so largely with women. Two others have indicated a considerably lessened interest in the Church as an organization but a very much deeper interest in a religion of social service and social idealism, and for that reason prefer to put their primary effort in the future in other channels than the Church, working through Christian welfare agencies. A sixth, a successful pastor of many years' experience, tells me that he desires to leave the Church temporarily, though not permanently, his reason being that the average church is too materialistic, that it is "living in the Book of Numbers," the number of members gained and the amount of money raised being regarded as the measure of success. In camp life, on the other hand, he has found great satisfaction in the definite accomplishments of each day, those accomplishments being measured by other than numerical standards. Another of our best trained preachers, after a considerable experience in France, declares his unwillingness to return to the pastorate unless circumstances make it absolutely necessary.

There are some who are returning to their churches after many months in the camps, with a feeling that they are apt to approach their tasks in an entirely different way from that in which they approached them before their war-time experience. They have come to feel the necessity of greater emphasis upon the practical note, and that the message they preach must be thoroughly socialized; that it must not only be a socialized message, moreover, but that the actual practice of the Church must be more completely socialized. A number of instances of this viewpoint have come within my observation recently.

Another very interesting phase of this whole question is that referring to laymen, chiefly business men. While the majority of them are returning to their for-

mer vocations, it has been encouraging to notice the number who, through their war-time service in the camps, have become permanently interested in some form of Christian service and who, therefore, are expressing a preference for some definite Christian occupation, rather than a desire to return to their business. Such cases as these that have come under my own observation, are cases in point. One man, after an interesting experience in the camps, refused a good business position in order to remain in Christian work through the agency of one of the prominent social service organizations. In making this decision some days ago, he accepted a salary which is \$1,800 a year less than the salary a business concern had just offered him. Another recently laughed at an offer to return to business at \$3,500 a year, and a week later accepted a position for permanent social service work at \$700 a year less than that amount. Another has recently sold his business in order to enter permanently into county Christian work at a financial sacrifice. Another, instead of returning to his business, has recently entered a theological seminary to prepare for the ministry, even though he is thirty-seven years of age. Another has expressed himself as willing to remain in Christian social service work as long as he is needed, seeking only sufficient salary for his needs. An interesting development of the spirit of service that has permeated our country in part through the ideals of war work, is shown in the case of a prominent lawyer in one of our large cities. This man recently approached one of my friends who has been in war work for many months, telling him that he wanted to establish a new position in his law firm. He desired to appoint some man who would interview every client who came to the office in an effort to keep people out of court, rather than bringing cases into court. It is an effort to patch up

difficulties wherever possible in order to promote harmony rather than to promote litigation. The lawyer in question declared that he was led to take this step through the influence of the ideal of service, so manifest during the war period; and he desired to carry over that ideal into his professional practice. He was therefore seeking to find a way whereby his profession could actually utilize the principle of love and service. Although this would greatly reduce his legal business, it would be a great step toward the thoroughgoing Christianization of his profession.

One should not generalize too readily from situations such as these, but certain it is that two tendencies are quite noticeable as to the future of the war workers. In the first place, there is a tendency on the part of a large number who have been engaged in Christian work, especially the ministry, to seek very practical channels for their future service. There is no turning away from religion on their part, but a much broader conception of what religion really is. They show an inclination to break away from traditional courses of procedure and to re-evaluate their work that their service may count most effectively. Because many ministers have felt the need of doing these things, they have been led to choose fields of Christian service other than the Church itself. Some will call this disloyalty to the Church. The men concerned are more apt to call it an aversion to traditionalism and fixed methods, to forms that do not have a present practical value for human welfare, to some outworn routine of action with no reason for carrying it on except the reason of custom, an aversion moreover to the pettiness of sectarian divisions and to the necessary practical results of those divisions. In making this statement, there is no intention of giving a pessimistic view in regard to the Church, nor of suggesting any very great exodus from

its ministry. It is simply a statement of the fact that there are a goodly number of men who are leaving its ministry because of economic reasons and also because of a desire to do Christian work that seems to them more practical and more worthwhile from the point of view of human brotherhood than is possible through the channels of the Church. Their experience in the camps, working close to the men with their problems, seems to have intensified this feeling. Another tendency that is most encouraging is that already indicated, that the experience of some form of practical Christian social service work during the war period has stimulated an altruistic spirit in many business men to such a degree that they are anxious to devote themselves to Christian service in ways that have never before seemed open to them.

NEW ENGLAND AND THE LEAGUE OF NATIONS

By Harry Foster Burns

The editor asks for a word about the League of Nations for which it has been by privilege to do some speaking. I shall not essay an argument. A representative of China recently said that every "forward-looking man in China is for the League." Readers of the SCROLL are all forward-looking men, ergo, argument is not needed. But for a man "from the West" the attitude of the people of New England is not without its interest and humor. If he had come into a New England audience without being warned, his experience might have been like that of the French Chaplain, Couvé, now speaking in this country in behalf of the French Protestant churches. The Chaplain met the Chaplain of the United States Senate by appointment one morning. Together they surveyed the Capitol buildings, and came to the office of the Vice-President.

who invited Chaplain Couvé to offer the prayer at the opening of the Senate that morning. He had not been warned. He prayed that wisdom might guide the members of the Senate in their deliberations, and innocently ventured to pray for President Wilson, the success of his mission in Paris, and for the League of Nations. Immediately thereafter, Senator Borah took the floor for one of his tirades against the League.

Just now there is a lull in the discussion. The people have made up their minds that they will have the League, and that America ought to take part in it. Apparently the wise men of the Senate have interpreted the dream of the people and are scurrying to cover. The blundering bluff of Senator Reed with its consequences seems to have pointed a moral. The changes made in the covenant of the League have given a welcome opportunity for the politicians to "save their faces."

But a few weeks ago things were very hot here. People contended vigorously for seats in Symphony Hall to hear the Lodge-Lowell debate. Feeling there was deep and divided. Each side applauded loudly its champion when he scored, and frowned when the other made a touch-down. The majority were with Senator Lodge, not because of his mastery of the argument, but because of New England loyalty to him, and because of their sympathy with the general point of view which he represents. His attitude toward the League determined that of many voters in these parts. Typical was the remark of a citizen of Woonsocket, R. I., who naively remarked to me as I left the hall with him, following my address in advocacy of the League: "I do not think the United States will enter the League as all our great men are against it."

The newspapers of New England have been openly opposed to the League of Nations, or very cautiously and reluctantly yielding to the pressure of public opin-

ion, as it has been aroused largely through the earnest and widespread efforts of the League of Nations Association and kindred organizations which have sent speakers into every town and hamlet, into factories and stores, before all sorts of clubs, and wherever could be found a group of people interested. And the interest has been intense just because of the prominence of the men who have opposed the will of the plain people. The support of President Lowell of Harvard has been invaluable, for he is of recognized New England heritage.

Opposition to the League of course springs partly from opposition to the President, because he is a Democrat, while New England has been Republican for generations. In speaking for the League I found it necessary to first make it clear that the League was not of President Wilson's creation, though he had become the leading spokesman of it; and good use was made of the fact that President Taft, a Republican, was working devotedly for it. But the opposition springs from deeper sources than these, the country over, and their influences is particularly felt in New England. The League to Enforce Peace has sought to get all sorts of organizations in all parts of the country to pass resolutions in favor of the League. These resolutions have some weight with the people's representatives in Congress; but what is of more value, they reveal the points of opposition. Churches of all denominations have given their indorsement, likewise have fraternal organizations, labor organizations, educational associations and the like. But three organizations have steadily declined to pass any sort of resolution favoring the League of Nations. They are the Socialist Party, the National Labor Party and the National Chamber of Commerce. These facts are significant. The opposition of the Socialists is easily understood; they look upon it as as

as bolstering up of the old economic order. The National Party which is to be distinguished from the American Federation of Labor which has given its indorsement, apparently fears equality of labor conditions and rewards. Local Chambers of Commerce would have given their indorsement, often; but they have been deterred by the national organization. The opposition of this body, it may be possible, has some relation to questions of tariff, and certain advantages which have been enjoyed by American interests, which are threatened by any too consistent application of the principles of democracy and justice between nations. In these advantages New England has no little interest.

One can not tell what sudden opposition to the League the Politicians may find the opportunity to stir up at the last moment; but certain it is that the plain people of the world, as President Wilson has described them, the people who pay the price of war, are tired of war and regard it as a senseless way of settling disputes, and these people have seen no answer to their dream of international peace save that offered by the League of Nations. Therefore, whether in New England or in the Mississippi Valley these people will be for the League when they have had time to sift the arguments of those who still assume that they lead, while failing to serve those whom they would lead.

DEMOCRACY

By Herbert Martin

Democracy is that *spirit* in which genuine associated living is carried on. Its concern is men living relatedly. As such it is neither an institution nor an external form of government. A spirit cannot be institutionalized. To attempt it is to limit it if not to destroy it. As a way of actual living it cannot be externalized and

governmentalized. Only as religion was de-institutionalized could it render any service in the recent world war. By the time institutions and forms of government have assumed sovereignty the spirit has gone on. Often they are like cemeteries containing the forms of what once was alive. They are de-energized forms of the spirit cast up on the banks by the on-going current. As a kind of life democracy's spirit is becoming self-conscious. Democracy as a spiritual force is the most striking phenomenon in the life of the world today.

Democracy is a *process*, a manner or way of life, not a product or static goal. It is an imperishable dream not an accomplished fact, an evolution or continuous creation, an increasing betterment rather than an apprehended perfection. Every advantage gained becomes the starting-point of a new quest. With every advance democratic ideals recede and assume new forms. Our cherished ends dissolve into remoter. Loyalty to those fathers of the Republic, or of the Faith, to those dreamers of democracy does not consist in camping by their tombs. Rather do they call us from their urns to catch up and bear on the torch they dared light. It is this process aspect of democracy, the give-and-take, the exchange that transforms and develops its exponents.

Democracy will be conceived as a *practice*. It will be lived here and now in our homes, in our schools and, we believe, too, in our churches. Those churches that are today little more than political oligarchies or sanctified feudalisms will not be immune. A church in a democracy will be a group of people seeking common ends, common in that they have been evolved through common participation. It will be a church of the *people*, by the *people*, and for the *people*. Business and industry will not be arrayed against labor. In

such a democracy it will be intolerable that some should go forth to fight and die while others remain to become millionaires. Democracy and brotherhood will have new meaning and win deserved respect when we more thoroughly identify our profession and our practice. The demagogue repeats the word; the democrat does the deed.

Democracy will be a *co-operative* enterprise. Co-operation means group action, social sharing; co-operation of *all* for the good of *all*. In a democracy there are neither negligibles nor neutrals. The collective will cannot and therefore will not be determined by majority vote. The essence of democracy, its function, is the creation of the collective will through the participation of every member of the group. This collection will, as Mrs. Follett in the *New State* says, is created through the interpenetration of all the minds of the group. This will created in common, the will of the whole, is in striking contrast to the fragmentary will arrived at by the counting of ballots. Democracy as social sharing, as co-operative effort, is evolved from within and by the whole; it is not determined by the interested or trusted few and imposed upon the many from without. Democracy as wholeness of participation, as complete self-determination, knows neither minorities nor majorities. Party politics is interested in votes; democracy is concerned with men. The ideal of democracy is a sovereign society upon the earth wherein free spirits co-operate in the spirit of genuine friendliness and neighborliness.

Certain corollaries follow. Freedom is not something conferred; it is something achieved. As a contributor to this will of the whole, this will is my will. Such creative sharing makes freedom to be self-expression. Each can say, "I am the State." I am free not in the sense of absence of restraints but in my fidelity

to the will of the whole which is my will. Such freedom means loyalty. Loyalty is inseparable from such creative participation in the collective will. Loyalty is intrinsic. This, too, is patriotism. The making of patriots is nothing less than the process of qualifying boys and girls to take their part in fashioning ideals and in shaping those activities which the social consciousness of their generation esteems as contributing most to the common good. In such creative living shall each become a sovereign self, finding his own soul.

A BOOK REVIEW

Readings from Great Authors, by John Haynes Holmes and others. This volume is the result of the co-laboration of John Haynes Holmes, Minister of the Church of the Messiah, New York, Harvey Dee Brown, Associate Minister of Church of the Messiah, of Helen E. Redding and of Theodora Goldsmith. The selections in it are arranged for responsive reading in public assemblies as well as for private use in schools and homes. In bringing forth this collection of readings the authors have acted in response to a conviction with which most readers of *Unity* will quite agree, namely, "that the Christian Bible is only a part of the sacred literature of the race, and that other material from great writers of ancient and modern times may well be adapted in our day for ritual use as the Psalms of David were adapted in former days." With the first part of this statement agreement will be unanimous. Regarding the second part some practical difficulties appear.

We cannot fail to feel with Dr. Holmes that many parts of the Psalms are ill-adapted to our use today, because they breathe an air of individualism, while

we live in the day of the social conscience. In them religious feeling finds expression in terms that belong to Monarchy, while we live in a time of Democracy. So far they do not serve well the needs of our day.

Yet when we turn from these to the words of the writers here presented, as Buddha, Seneca, Marcus Aurelius, Toilstoi, H. G. Wells, John Galsworthy, Rabin-dranath, Tennyson, Browning, Lincoln, Mazzini, Woodrow Wilson, H. D. Lloyd, and Henry George; we follow the lines with a feeling that seldom does religious expression in these words ascend to the heights of the aspiration and devotion of those words which have through the centuries brought help to the hearts of men. This may be in part just because we have been accustomed to the words of the Psalms all our lives; but there is something deeper. Few of the modern writers from whom selections are made or could be made, have lived the meditative life which marked the sages of ancient Israel, nor have they participated in the national suffering in the midst of which these ancient writers lived. Moreover the ancient Psalms are more like a slow distillation from the experiences of a great people, than the work of one or of a few authors. They are like our national hymns, the expression of the common life.

But Dr. Holmes and his co-laborers have boldly stepped out in the direction in which we surely need to move, in the frank recognition of a growing scripture, a ritual which is modified by the spirit of the times, which is created by and in the service of the ideals of our own age. They will not be disappointed if others follow slowly, for they cannot do other without injury to the very spirit which these readings are made to serve.

But in these readings we have something more than a list of readings for public meetings. We have a book

which we are glad to have at hand for private meditation and for use in small groups. Herein great ideals and aspirations find beautiful expression; in reading which our own ideals and aspiration grow stronger.

—From *Unity*.

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Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
“This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way.”

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

Henry van Dyke.

THE WORN-OUT PHRASES OF RELIGION

A business man who sits on his front porch on Sunday morning called a preacher in the other day to talk things over. This business man had once been a pillar. An illness had broken up his habits and for years he had been drifting. Like most of these men, he was critical, though underneath his cynicism was a wistfulness about religion that had really occasioned the talk.

"The trouble with religion and the churches is that they use so many empty and meaningless phrases," he said. "There is a lack of reality and sincerity."

The problem of the preacher is that some people live on those phrases. They want the slogans of the old-time religion. Disciples have made use of such phrases as "the plea," "plan of salvation," "baptism for the remission of sins," etc. Methodists used to talk about "getting religion." The word "experience" bulked large in Baptist vocabulary. When the people who have been fed on these phrases miss them in a church, they are pretty certain to begin to look around for heresy, and to be generally dissatisfied.

But the people who have no reverence for these phrases insist upon hearing about religion in the language of their daily speech. They are wary of the abstractions of former theological speech. They want religion to show analogies with the ordinary experiences of life.

It is just this ability to rephrase religion which constitutes one of the marks of successful preaching. Not all the doctrines and phrases of the past are untrue. To believe so is to disbelieve in the continuity of religious development. A doctrine may be true and yet trite. A new approach to it, revealing hidden qualities which had previously been obscured, is a real religious service.

There are unexpected places to find the new phrases. Sometimes they appear in the language of science. The language of the labor leader is not always religious but it is sometimes so and when it is there is grip and power in its phrases. The interpretation of religion involves the development of modes of speech by which to phrase things too delicate for our ordinary words.

IMPOSING RELIGION ON THE "HEATHEN"

By Guy W. Sarvis

The above question has been raised by so many people, especially the more thoughtful, with whom I have talked that I believe it may be worth while to call attention to some of the fundamental considerations involved. In discussing the question, I wish to deal with the *principle* of missionary activity, not with the *content* or *methods*. These are important, possibly crucially important, but they do not affect the question under consideration.

The question is usually put in some such form as "The Chinese do not *want* our religion, therefore, why should we force it upon them?" In the first place, it may be questioned whether there ever was a time when there were not individual Chinese who did want our religion after they had heard that there was such a religion. "The Chinese" in question may mean local groups or it may mean the constituted government authorities. The question then resolves itself into that of our right to create dissension or to oppose the constituted authorities. In fact, it may be stated as a truism under modern conditions that NO CHINESE EVER BECAME A CHRISTIAN WHO DID NOT WANT TO BECOME ONE. It is manifestly impossible for anyone to become a Christian who does not want to

do so.

The truth is that no one can "want" a thing about which he does not know at least something. It is a matter of common experience, also, that people "want" and do not "want" many things because their partial understanding of the situation is such that they think the possession of the thing would have an effect entirely different from that which it actually would have. The problem then becomes, "Do we have a right or a duty to enlighten anyone about anything concerning which he is ignorant or misinformed?" In other words, are we to accept the "wants" of children or Germans or capitalists or socialists or politicians or our husbands or wives as absolutely final as to what we shall endeavor to give to or withhold from them?

In other words, do the "wants" of individuals or nations have any close connection with their "welfare?" Are they in any sense a fixed standard which should determine the attitude of others toward them? The fact is that all societies, even the most modern ones, are at least ninety per cent worshippers of the "God of Things as They Are" or the "God of Things as They Were," and in the case of oriental nations the percentage is much higher.

Consider a few illustrations. When the British Government in India finally decided to abolish the suttee, they did it with the greatest of trepidation because so many of the people "wanted" it to be continued. Were the British wrong in this? When the U. S. government was introduced into the Philippines, we were obliged to fight the people for many months. The people did not "want" the Americans or any of their works. Finally the country was pacified, and the U. S. government began to spend forty million dollars a year more than the revenue the islands produced in "imposing" an American school system and the English language

upon the people. So serious was the opposition that the greatest care and tact had to be exercised in this work. However, the result has been such that the Philippines are now clamoring for self-government, and many people think they are ready for it. This work is identical in character with missionary work. Does the fact that the people did not "want" it make it wrong for the U. S. to impose it upon them? When by a more or less devious method a foreign company succeeded in getting the right to build a railway in China, the Chinese government purchased it from them and tore it up. So much did the Chinese resent the "imposition" of the railway and telegraph upon them that it cost a good many lives to get them established. Yet we should hardly say that, *for this reason*, we ought to refrain from establishing railways in China, provided we are really interested in the Chinese people. We might conceivably oppose it on the grounds of social policy, but not because a people who were ignorant of the value of the railway opposed it on account of blind superstition. Illustrations of this type could be multiplied indefinitely.

As a matter of fact, the whole progress of modern imperialism consists of the "imposition" of things western upon things eastern, a program which is bitterly resented by many of the dwellers in the east. This resentment is felt not primarily against our religion; that is, not the first phase of our "civilization" which usually strikes them. Generally speaking, commerce enforced by the cannon has been the earliest and most ubiquitous representative of the West in the East.

The real question is not, Have we a right to impose our religion upon the heathen? but, Is it right for one nation to attempt, individually or collectively, to sell its goods or extend its influence among other nations? Or,

in other words, Has a nation a right to demand from other nations that it be let alone? Surely if we have a right to impose our commerce and our government, we have a right to impose our religion, provided we think it worth imposing.

Is there, then, any justification for this all-pervasive imperialism of civilizations, this universal tendency of civilizations to impose their characteristics upon each other? It seems to me to be a "foolish" question. One might as well ask whether there is a justification for the law of gravitation. There seems to be a kind of law of osmosis between nations, and no wall of separation has ever been devised which will permanently prevent their intermingling. We may regret certain concomitants of the process, and on the basis of a short-run view even condemn the whole, but it is impossible to prevent it. Furthermore, "imposition" of things and ideas is particularly characteristic of democratic societies as opposed to societies of status. Education, salesmanship, political agitation are all examples of persuading people to accept or do things which they do not "want" to accept or do. If we are selling aluminum we have no hesitation about persuading the housewife that she *ought* to want it. That is imposing aluminum on her just as truly as the missionary imposes religion upon the Chinese. Of course the propagation of religion in our own country is the same sort of process, sometimes bad, but certainly legitimate—provided we believe in the value of religion.

In conclusion it may be suggested that the reason why people question "imperialism in religion" more than they question the same thing in politics and commerce is that their attention is directed toward it more frequently because they are asked to make direct contributions toward its support. Most people pay a good deal more in support of imperialism in politics and

commerce than they do in support of imperialism in religion, but because it is paid in the form of direct and indirect taxes it is not felt so directly. Of course, another point is that many people really do not believe in the importance of ideals, or else they have a feeling that the religions of the East are actually as good or better than ours. That is another question. Unless, however, we are willing to adopt a philosophy of *laissez faire* or of national isolation, we cannot but accept the *right* to extend our religious ideals just as we claim the right to trade and travel.

BOLSHEVISM IN THE UNITED STATES

By Alva W. Taylor

The I. W. W. is popularly accredited with being the American counterpart of Russian Bolshevism. Technically this is not quite true, but generally speaking it fairly represents the fact. The technical difference seems to be that the Bolsheviks are State Socialists of the Marxian "scientific" type, while the American I. W. W. is a party of Syndicalists. The strict Marxians would manage production and distribution politically through the "dictatorship" of the whole working class, i. e., it is a so-called "dictatorship" until all classes have been reduced to the position of "producers" when government of both state and industry becomes utterly democratic.

The syndicalist regards "politics" as secondary if not negligible. Each working group would control its own industry and these groups would form "syndicates" to control all production and distribution, each retaining a degree of independence. There is a semblance of this in the political phases of Bolshevism, through its use of the Soviet form of representation, but Soviet government should not be confused with Bolshevism, Social-

ism or the I. W. W. The Soviet form of government might be adopted in the U. S. without adopting any of those -isms. Its adoption would simply change our method of representation from that of heterogeneous geographical districts to that of homogeneous trade, professional and business groups. One might be an ardent advocate of the Soviet or functional type of democracy and be a bitter opponent of all Socialistic programs.

Whatever may be said of technical differences, the American I. W. W. certainly represents the spirit of Bolshevism more adequately than any other party here. It is more radical in its temper and iconclastic and revolutionary in its methods. It believes emphatically in revolution and has no hope of obtaining control of industry by the class that toils than through a forcible expropriation of the machinery of industry. It is the most outspoken in its sympathy with the Russian Bolsheviks and begets the most violent opposition of the possessing classes; indeed it is doubtful if they have ever used violence to as great an extent as their opponents have used it against them, the only difference being that their opponents are able in many cases to utilize the forms of law. Notable instances are the Bisbee deportations and the wholesale sentencing of innocent and guilty alike to long periods of punishment upon technical charges of draft violations.

The privileged and propertied classes seem never to learn history's plain lesson that an injustice done under guise of law only brings contempt of law and that unjust things done to kill opposition only increases opposition among free peoples. The present violent method of attempting to "root out" I. W. W.-ism does more to increase it among the discontented than all the agitation of those persecuted. The execution of sentence upon St. John Tucker will make more radical

revolutionaries than that fine, poetic, even though radical, minded Christian gentleman can make in all his days of freedom. There is an inherent sense of justice in the minds of free peoples that reacts acutely against injustice and the bludgeoning of sincere, self-sacrificing lovers of their fellow-men, and the reaction takes less account of their radical ideas than it does of the violence done them. In other words, they react against injustice as such long before they would be convicted by radicalism.

In Russia Bolshevism is the swing of the pendulum from the extreme of class bureaucracy under the Czar just as Paris Communism was the extreme reaction from French Bourbonism, the Hungarian Communism is a like reaction from the age-long feudalism of that unhappy land and the German Sparticides are the logical result of Junkerism. In England we have no such radical reaction simply because there is no such radical class of privilege, but the rule holds just the same, and the power of labor in England today is a logical reflection of the dominating power of capital yesterday. The so-called "bourgeoisie" were all powerful there before the war. They turned the hereditary aristocrats out in the House of Lords but held supreme power in the Commons. No government ever reached a greater class dominance than did England under the premiership of Joseph Chamberlin when big business was supreme and brought on the Boer war as a practical means of expanding trade control. French syndicalism is likewise the result of a dominating commercial organization of French industry.

In America I. W. W.-ism will be found most pervasive where there are the greatest extremes of income between the employer and employee classes and where the former holds most dominantly its determination to rule in all their relations. It is in the west where

corporations are exploiting natural resources to the greatest profit that the I. W. W. is strongest, and the simplest of inquiries reveals that the correlation of industrial autocracy is the cause. One illustration only can be here given but it could be easily multiplied into a cloud of witnesses.

In the early days of the war the producing of aeroplanes was held up by inability to get spruce out of the big forests of the Northwest. Spikes were put into the logs, the newspapers told us, and saws broken thereby, and other forms of sabotage practiced. We all joined lustily in excoriating the I. W. W. as unpatriotic. Then Uncle Sam took a hand. He sent an army colonel out to take charge. He reported that back of I. W. W. sabotage was the profiteering owners of the woods. In other words the capitalists were practicing a subtler sabotage and slowing-up aeroplane production. The government took control of the business, the workingmen were organized into a "Loyal Legion," worked like Trojans to help win the war, and nothing more was heard of the I. W. W., though ninety per cent of the men were carrying red cards. An inquiry brought out the reason they became I. W. W.'s. They had little complaint regarding wages and houses and in many camps good accommodations for social life were found. But they said the owners had bought the forests for from two to ten dollars per acre and that the profit on a single tree would usually pay for the cost of ownership. I. W. W. agitators convinced them easily that the division of profit was unfair, that it was not brains or organization that made the owners their great profits but the exploitation of nature's gift to all, therefore they accepted a fighting doctrine that would at one and the same time give the whole working group the exploitative profits, end the wage-system and give control to the men who did the work instead of giving

both profits and control to the man who furnished the money. The I. W. W. was a reaction from exploitative control and ownership. Back of one extreme is usually another in times of unrest. Back of the I. W. W. in America is industrial Bourbonism and the first step in its cure is industrial democracy plus restoring the profit from national resources to society. All lawlessness must be put down but we can no more excise the I. W. W. with the policeman's club than we can cure hysterics with a straight-jacket.

A BIT OF RELIGIOUS EXPERIENCE

By H. J. Loken

In a conversation I had recently with a Presbyterian clergyman, a good friend of mine, he bemoaned the present tendencies in the direction of a closer union of the churches on the ground that it would tend to obliterate the distinctive character of Presbyterianism. "Presbyterians," he declared, "can no more alter their beliefs than can a leopard his spots and any movement toward union resting on a compromise of your beliefs would be another tragedy in the history of Christianity."

A few moments of conversation soon disclosed that between him and myself there was no divergence of belief in the great essentials of the Church. In fact, he assented readily to the proposition that in the great essentials of Christian belief and in matters of conduct the great denominations were at one and that the matters upon which we differ can not be considered of prime importance. He even went a step further and asserted as his personal conviction that there were as many variant kinds of beliefs in the Presbyterian Church and as great a difference between the various denominations. "But," he continued, "that does not in

the least simplify the question of Christian unity. We can not within the Presbyterian Church itself take the first step toward a union with the Northern branch as long as they countenance the teachings of the New York Seminary, which sends out men that are sceptical on the subject of the Virgin Birth, men who believe only in the divinity, not in the deity, of Jesus."

I have also had a unique experience with a very eminent divine of the Church of England recently. In an eloquent plea for a closer union of the churches he was at great pains to show that the present tendencies toward a closer affiliation of the various ecclesiastical bodies do not contemplate a uniform organization. He plead with his people not to hold up or retard the progress of events by injecting into the discussion the idea of the historic episcopate. For Christian union, he contended, would not come by the way of a uniform organization. As for the historic episcopacy no one need to have any fear of losing that. For while it is true that the Church of England can no longer argue for that institution on historical grounds, yet the new church, whatever its organization, will of necessity be compelled to have as its leaders men who are experts in the art of churchcraft. Now who could more admirably qualify for this office of ecclesiastical statesmanship than the average English bishop? "Therefore, my beloved, let us stand firmly on the rock of our fathers, asured that whatever fortune befalls the church, the episcopacy will endure forever."

If you will pardon my irreverence and seeming egotism (it would have been much more politic for me to have put this diatribe in the third person or to have used the editorial *we*), I must add another bit of experience in my quest for truth and this time it was a Disciple minister, a man of national reputation, a man as lovable as he is loyal to the Disciple traditions.

He delivered in my hearing a great sermon on Christian union. In his introduction he laid down with great skill the three fundamental propositions that while in the past ecclesiastical organization, credal statements of faith and the question of the ordinances have been the main obstacles in the way of realizing a closer unity among the various ecclesiastical bodies, none of them was essential in the ultimate program of a united church. They are, he contended, of the accidents, not the essentials of our common faith. He illustrated very pertinently how we as a people have more affinity with the Congregational than the Baptist communion in spite of the variant practice of the rites between ourselves and the former body. But he uttered a solemn warning lest any Disciple infer from this fact that it would be safe for the Disciples to deflect one iota from the practice of the fathers in setting up immersion as a test of fellowship in our churches. He regarded the so-called open membership plan as exceedingly dangerous both to our own people and to the cause of Christian unity in the world at large. He closed with a touching appeal for the people to be loyal to the whole gospel and not to be led away from the path of the New Testament revelation by plausible arguments at the hands of well-intentioned but deluded men.

Shade of Aristotle! That innocent diversion known as higher criticism in some of our much advertised seminaries is the merest kindergarten brand and hardly deserves to be labeled by that name as compared to the brand of higher criticism we have in Missouri. But then this article is not in the critical vein; it is intended purely as a bit of religious experience.

The replies to the questionnaire on disbanding the Institute continue to come in at this late date and the percentage remains five to one in favor of continuing.

A LETTER TO JOHN RAY EWERS

By Burris A. Jenkins

I am glad to get your letter of May sixth. In reply would say that we put across the open membership arrangement at our church without losing anybody.

I will say, however, that we have been advocating this matter for the past six or eight years. During that period of time, the congregation has known my feeling about it. I did not venture to press it, but gave them the clearest understanding possible of my own position and then left it to ripen.

Repeatedly some members of the board tried to have it brought up in the board, but I always said, "No, not until you fellows force me into it."

There was one man on the board, our wealthiest man in the congregation, who was opposed to the open membership, who is indeed a regular old-time Campbellite. A few months later he resigned from the board because he saw what was coming. One other man did the same. They did not want to make a fight and yet they did not wish to appear to connive at the open membership.

Finally, one Sunday I just simply announced from the pulpit that hereafter letters from other churches would be accepted at their face value, no matter what the form of initiation into that church had been and that if anybody wanted to stop me in this procedure, in other words, wanted to write a creed for their church, he could begin proceedings to do so in the board. I said that I considered myself as occupying precisely the position in regard to membership that Thomas Campbell had once occupied in regard to the communion when, in the old Seceder Church, he invited all Christians of whatever name to come to the communion table. As a result he was thrown out of the

Seceder Church.

"Now," said I, "if you want to, you can throw me out of this church, but I am standing on the ground of Thomas Campbell, and if you wish to you can checkmate me by writing a creed for this church."

It was a coincidence and not a prepared arrangement that on that day there were 12 or 14 additions, several of whom brought letters from various other churches, such as Presbyterian and Congregational.

The millionaire Campbellite above referred to was present that day and very angry. He stayed away from service for two or three Sundays, then showed up again; and now, after the lapse of about three months, he is in his place nearly every Sunday.

There seems to me only one argument to be made in favor of the open membership. It is not that it will bring us more members, it is not that they will increase our wealth and power in numbers, but it is simply that we are living on terms of friendliness, brotherliness and exchange of members with other churches which are just as Christian as our own. In promoting the cause of unity, federation and ultimate union, it is essential that we should treat all who call themselves Christians, alike.

Now, that is the sole ground, in my judgment, for taking this action, and not to take this action makes us, I think, a hard-boiled, narrow, sectarian outfit, untrue to the spirit of the Campbells and untrue to the only *raison d'être* that we possess.

Hoping that your church and all the other churches in our brotherhood will take the same stand just as quickly as possible but not so quickly as to split themselves wide open, and with all kinds of good luck to you, I am,

Always yours,
(Signed) BURIS A. JENKINS.

ORTHODOXY**By G. A. Peckham**

Orthodoxy is a word with a variety of meanings. Usually in popular language the orthodox man is one who is sound in the faith. His religious thinking and speech are in harmony with certain fixed standards. He thinks no new thoughts and never has a vision. A man of this type recently giving an account of his stewardship stated that it was his ideal to have the Bible taught in our colleges just as it had been by some of the professors of the past generation. This means nothing more nor less than the death not only of the colleges but also of the church. The call of Christianity is: Let us go on to perfection. Neither religion nor humanity is static. A religious system is like matter dead as soon as it reaches crystallized perfection. The Lord through his prophet severely condemns such religion as a commandment of men learned by rote (Isaiah xxiv: 13). This is the orthodoxy that has been responsible for all the heresy hunting and persecution for conscience's sake since the beginning of the Church. It may have the outward form of truth, but it has surely missed the spirit of the Master. It vaunteth itself, is puffed up, and doth behave itself unseemly. Orthodoxy may be a pearl of great price. But when thinking people see a man parade his orthodoxy, display it as a phylactery on his hatband, and try to force it upon others, they begin to suspect that he is overlooking some of the weightier matters of the law. And their suspicions are generally well founded.

Orthodoxy is also used sometimes in its original Greek sense of right opinion. There is just one way in which we know whether a person's opinion is right. Through his life and character. This is the only test applied to orthodoxy by Jesus. We learn from the sermon on the mount that a teacher's profession of being his spokes-

man, of casting out demons and doing mighty works in his name, counts for nothing, and does not prevent the sentence of condemnation. By their fruits ye shall know them. Again in the judgment scene of Matthew xxv the judge makes loving service the deciding factor in salvation. In perfect agreement with this is the writing of Paul in his second epistle to Timothy: The object of teaching divine revelation is the thorough furnishing of the man of God for every good work. Here once more deeds receive emphasis rather than doctrine. According to James genuine religion in the sight of God is this, to visit the fatherless and widows in their affliction, and keep one's self unspotted from the world. Live a clean life and minister to the needy. So with Jesus and his apostles as judges, if a minister or college professor so reads and teaches the Scripture that it is a force for righteousness in his own life and that of his hearers, his orthodoxy cannot be questioned. His Christian living and the righteous fruits of his ministry are his witnesses. It matters not how many idols of tradition he may cast down, nor what opinions he may entertain about various objects of controversy in the world of scholarship, no one has any right to brand him as a heretic. Fortunately any one with the spirit of Christ, even though he be unlearned, may safely pass judgment. But when it comes to pronouncing upon his scholarship, his decisions as to date and authorship of various books in the Bible, whether he should consider a given passage as history or allegory, his opinion is worthless. He may know that it does not agree with what he has heard in his little circle, but without years of technical study and orientation in the old Semeitic world, he is not competent to judge.

In view of the Master's teaching we boldly assert that heresy trials beginning with the one that sent our Savior to the cross and ending with some of more re-

cent date in the twentieth century are an abomination to the Lord. They have been one and all crimes against Jesus Christ and his church. The instigators of them have persecuted, tortured, crucified and burned at the stake the men and women of spiritual vision and exemplary life, while they have left unrebuked the moral lepers in the church.

Are there then no heretics? Yes, a few. Those who read in God's word license to sin against social purity, as some of old did; who can see there permission to do things questionable in the sight of good men; who can find in Scripture no prohibition against the Christian's selling at par stocks guaranteed to bring the purchaser two per cent a month. This was Balaam's sin who loved the wages of unrighteousness. He read in Jehovah's message to him permission to go out and sell at great profit to himself goods which he knew it would be impossible for him to deliver. Aside from one or two little matters like this there is no reason why he might not pose as a patron saint of orthodoxy. His creed was true, short, and to the point, his prayer such as any devout worshiper might pray. His public utterances were above criticism—we never hear him speaking the language of Ashdod. He was so sound in the faith that the shibboleths of his religion were a part of his very being, and when he opened his mouth to curse Israel for a price, nothing came out but the creed. Yet the Biblical writers seem to have a very poor opinion of Balaam. If we have any of the above types holding pulpits or professorial chairs among us, which heaven forbid, let us see to it that they resign at once on account of health, their own moral and spiritual health; for their influence upon our youth would certainly be unwholesome.

Let us strive to be orthodox, but be sure to have our orthodoxy bear the stamp of New Testament teaching.

Among the subjects sent in for presentation at the Annual Meeting of the Institute, the following seem to be of general interest:

The Disciples and the Inter-Church World Movement.

A Living Wage.

Christianity and Imperialism.

Function of Baptism in the Early Church.

The Super-National Character of Christianity.

The Community Church Movement.

Recruiting the Ministry.

The Prophet in History

Shall the Church Fail?

The Origin and Function of Religious Journalism

The Inter-Church World Movement

Reports from Men who have been Overseas

There is still time to hear from other men and other subjects. The prospects are favorable for a good attendance and interest in the coming meeting, July 29-31. Let us hear from other members at once.

W. C. GIBBS, Secretary,
140 S. D., Univ. of Chicago.

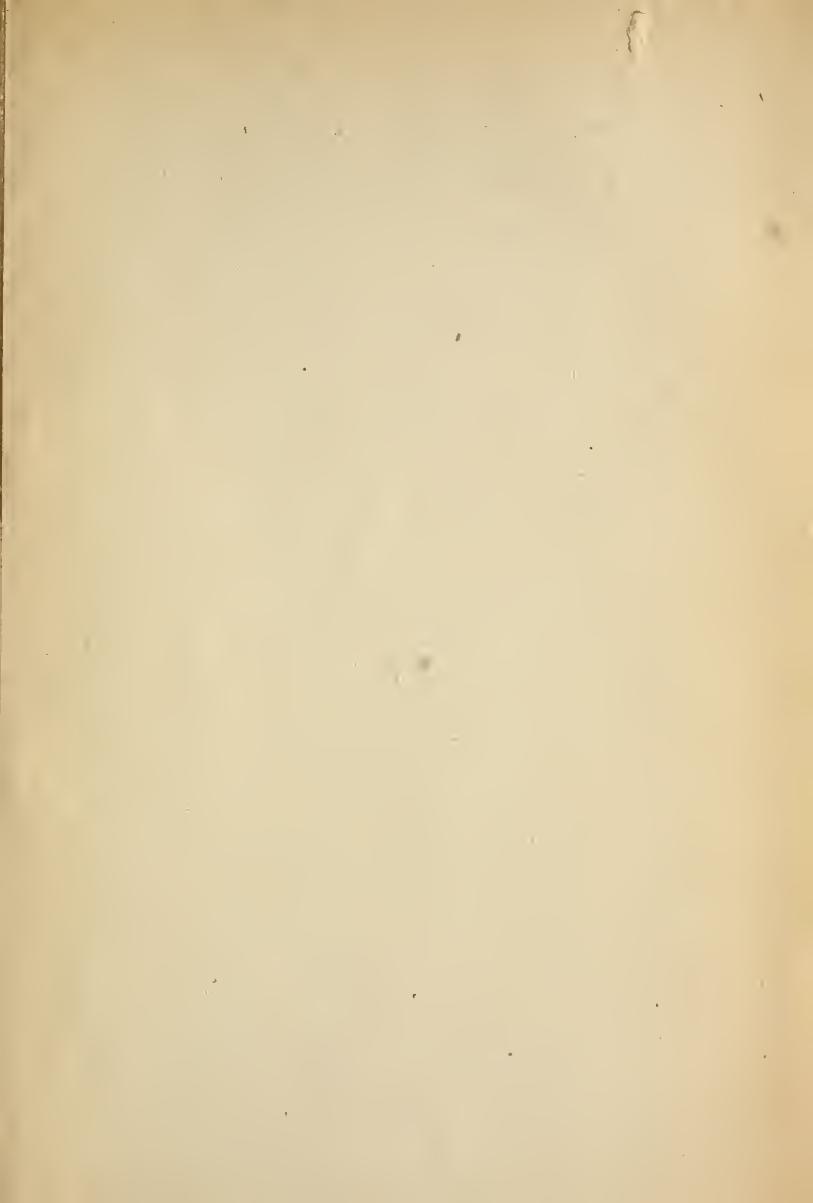
The July number of the SCROLL will not appear until after the annual meeting.

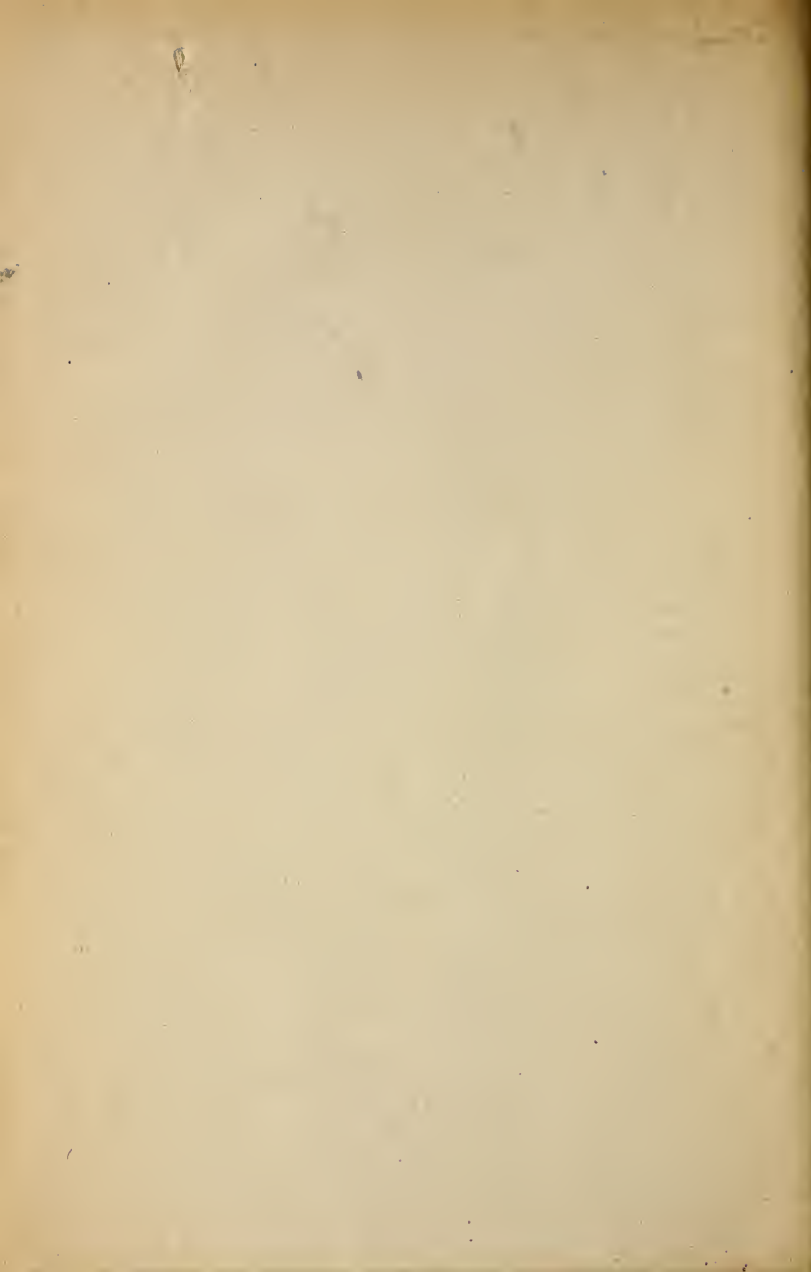
Many of our members look forward to the annual meeting of the Institute as the leading event in the religious experience of the year.











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